

The American Friend

Old Series
Vol. XXXIX. No. 35

SEPTEMBER 1, 1932

New Series
Vol. XX. No. 35

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QUAKERS AND THE OATH OF ALLEGIANCE

Right of alien pacifists to citizenship is to be taken to the U. S. Supreme Court again by the American Civil Liberties Union on a new basis, according to the Union's annual report, just issued. This will have to do with the point of what is a qualified oath of allegiance. "If the decisions in the Macintosh and Bland cases are taken literally," says the A. C. L. U., "no Quaker appointee can take a federal oath of office with a reservation in accordance with that sect's religious traditions against taking part in war. The Union's attorneys are seeking a test case of some Quaker appointed to federal office in order to take that point to the high court." In Vermont the Union is fighting a suit by the U. S. Department of Labor to void the citizenship of Gunnar Bruvold, Norwegian-born minister who is accused of obtaining it by fraud, though Judge Lowell in Boston admitted him despite his refusal to agree to bear arms.

ORGANIZATION OF AND FOR THE UNEMPLOYED

A city-wide organization, non-political and non-sectarian and known as "The Organized Unemployed," is being effected in Minneapolis under the call of Dr. George Mecklenburg, pastor of Wesley church. The organization includes three classes of people, as follows: (1) Unemployed who do not receive community aid. (2) Part time employed. (3) Employed and people with means who are willing to help in the organization by giving a substantial amount of time to it. There are four main objectives which are briefly as follows: (1) To become a voice on all matters relating to unemployment and economic conditions in the city, state, and nation. (2) To strengthen the morale of people during the depression. This is to be done through discussion groups, free reading rooms, picture shows, programs, educational classes, and house to house calling. (3) To study carefully the needs of the unemployed and the part time employed in the matter of paying rent and saving homes that are endangered, and employment by made work.

A YOUTH MOVEMENT FOR WORLD RECOVERY

The few score of energetic young people who joined in the "To Chicago" project, when a definite attempt was made to secure "peace planks for world recovery" in the party platforms, are typical of the youthful interest and concern in the problems of today. The National Council for Prevention of War has offered the services of Paul Harris, Jr., and Ruth Sarles, as counsellors for interested young people, and plans are underway "to correlate the efforts of existing movements, not to create a new one; to suggest definite ideas for action; to help give concrete form to the yearnings of young people for a better world than their elders bequeathed to them." The Washington staff of the N. C. P. W. will work with and through local groups, encouraging action in local political areas. Twenty-six separate projects have been laid out, including: "the arranging of and participation in street meetings; the mapping of political areas and contacting in each district of one political leader and one peace enthusiast as, respectively, one to work on and one to work; promoting newspaper discussion by writing letters contrived to provoke controversy, consultation with editors, accurate reporting of meetings arranged by young people; the use of the questionnaire method with political candidates and publication of replies; a system of 'dogging the footsteps' of candidates as they go around the country making speeches, asking questions at each meeting; patrolling of polls at elections; the sending of young

representatives to every gathering where politicians and statesmen meet in order to register the position of young voters." The *News Bulletin* issued by the Council reports that "response to the new idea has been spontaneous and enthusiastic. Experts in the educational field and leaders in young people's movements see in it a means of working out of the miasmal atmosphere of a political and economic stalemate."

"UNTO THE LEAST OF THESE"

Sixty-four service volunteers have been placed for the summer of 1932 by the Home Service Section of the American Friends Service Committee, at an average cost of \$37.29 each. These young men and women from twenty-four states, representing many colleges, professions, and denominational groups, are carrying on service projects in eighteen states. Seven volunteers are working among American Indians, nineteen in city Settlement Home Service work, eighteen in Settlement Camps, and ten carrying on community projects in rural and mountain districts of three states, besides the summer workers in the bituminous coal fields. The volunteers working in Settlement Camps will instruct during the summer nearly 10,000 underprivileged children and adults in camp craft, games, swimming, music, dramatics, gardening, kitchen and dining room chores. A Director recently wrote of an A. F. S. C. worker in one of the rural community projects: "A letter can give no vision of that wild and far-away (mountain) place, and of what his activities and spirit are meaning to folk who have been so long shut away."

ARRESTS FOR DRUNKENNESS TABULATED

In an effort to counteract the conflicting statements which are made frequently by prohibitionists and anti-prohibitionists in regard to the effect of the prohibition policy upon the arrests for drunkenness in the United States, the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, at Washington, D. C., has published rather extensive statistics on the subject which were collected by the government on the request of a Senator and made available to the Board through him. Two thousand, seven hundred, eighty-seven questionnaires were sent to cities having a population of 2,500 or more. These cities were separated into four groups, according to size. Returns were received from 34 per cent of those questioned, the population of their cities representing roughly one-third of the population of the United States. The statistics necessarily deal largely with arrests in large urban centers, 81,000,000 of the American population not being included. Four tables are given, each being for one of the divisions of the cities according to population, and a fifth table giving a summary of the four preceding ones. Each table contains information on the number of cities reporting, the population involved, the number of arrests for intoxication and disorderly conduct, and the rate of arrests per 10,000 population, for the years from 1910 to 1930 inclusive. A sixth table gives the statistics of a particular city, Cincinnati, Ohio. The indications of the first four tables are clearly seen in the rate column. There is a decided tendency to increase in arrests for drunkenness under the license system, which was checked in 1917 by wartime restrictions, and further greatly decreased by wartime prohibition for half the year of 1919, the decrease being somewhat greater in cities of smaller size. In 1920, the rate is quite low, but there is an increase as the propaganda against prohibition arises and bootlegging operations become better organized, the rate reaching a high point about 1928, declining thereafter.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XXXIX. No. 35

SEPTEMBER 1, 1932

New Series
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Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

What is a Dry to Do?

PERPLEXITY, confusion and dismay, in varying degree, have beset the minds of deeply concerned Prohibitionists in anticipation of the November elections. In common with hundreds of thousands of others, we have been following recent developments with keen solicitude and have sought to find our bearings in the confused situation that confronts us. In the presence of widely divergent counsel among the dries, we do not presume to answer dogmatically the question which our caption carries. However, we can not ignore the responsibility of speaking on so vital an issue, and readers are entitled to our interpretation of the situation for whatever it may be worth. Such expression is particularly incumbent upon us inasmuch as four years ago, solely upon the Prohibition issue, this paper vigorously advocated the election of Herbert Hoover to the presidency. And, by word of preface, we credit him with having been more vigorous than any preceding administration in upholding the Eighteenth Amendment and enforcing the laws supporting it.

First, a few words in review of the situation. In our issue of June 23, is an editorial entitled, "Shall We Be Stampeded?" we said: "Resubmission is a sugar-coated term for repeal. We should not be confused and betrayed by such a subterfuge." Those words were written before the Republican platform was adopted. We had not quite anticipated the kind of Prohibition plank which that platform included, and while, in a sense, it looked both ways, the more we considered it the more we felt that it was the best thing that could have been expected under the circumstances. In fact, the question of resubmission was handled in such a way that it did not necessarily imply repeal as we had said it did. The platform proposes that a substitute amendment shall be presented to the states, conserving the beneficial results of Prohibition, etc., but does not commit the Party to a change. In a word, the American people shall have the opportunity of choosing between retention of the Eighteenth Amendment and the adoption of a substitute as may be proposed.

Even so, the Republican plank was derided by many outspoken dries as a Chinese puzzle and a straddle. On the other hand, it was even more bitterly denounced by the militant wets. On the whole, the dries were inclined to accept the issue as presented and to support the Republican policy as opposed to that of outright repeal as advocated by the Dem-

ocratic Party and its candidate. Many, however, withheld commitment, awaiting the personal word of the President himself, to be given in his speech accepting the nomination. He was their standard bearer in 1928 and it was hoped that he would again adhere to the Eighteenth Amendment, while supporting his Party's proposal of giving the people the chance to decide between it and a proposed substitute.

President Hoover's speech on August 11 was a strong and able presentation of the Administration's record, and a verile statement of conservative Republican principles. The President was never in better form in expounding his political and economic philosophy. It is pretty generally conceded, however, that on the question of Prohibition his utterance tended to strengthen the position of the wets rather than that of the dries. Plainly, he went beyond his Party platform, for whose plank on this question he had been credited. He not only favored resubmission but declared that "a change is necessary." "I cannot consent to the continuation of this regime," he declared. He held that "each state shall be given the right to deal with the problem as it may determine, but subject to absolute guarantees in the Constitution of the United States to protect each state from interference and invasion by its neighbors, and that in no part of the United States shall there be a return of the saloon with its inevitable political and social corruption and its organized interference with other states."

What, then, is a dry to do? If he feels that he has been hopelessly betrayed by both major parties, and that no hope is to be put in either, he may support the Prohibition Party candidate as a method of protest. If, however, he is more intent on so casting his ballot as to help direct the proposed adjustment of the Prohibition question and to conserve all the good results possible from the "Noble Experiment," he will probably choose between the two major parties. We are writing now solely from the Prohibition standpoint, regardless of other questions which may influence the action of a dry voter.

What choice, if any, is to be found between the Republican and Democratic proposals in the present campaign? As already pointed out, the former party is for resubmission in the form of a constructive substitute, and in the meantime is committed to the enforcement of the law as it now stands. The latter is for outright repeal, with no substitute suggested, and, pending repeal, favors congressional legislation

permitting the manufacture and sale of beer and wine of greater alcoholic content than now prescribed. Both parties declare against the return of the saloon and for the protection of dry states from the importation of liquor. On the last point, the Republicans lay the greater emphasis by promising constitutional guarantees of such protection. While we do not follow some dry leaders in their wishful or wistful thinking, and do not find enough dry substance in either party to get excited over, we feel that there is sufficient difference in attitude and approach to justify a dry in supporting the Republican as against the Democratic Party—if he is casting his ballot with an eye single to the Prohibition question.

Having said this, we wish it understood that we entertain no illusions regarding the glittering generalities put forth relative to constitutional guarantees protecting dry areas, and regarding the beneficent liquor institution that is to replace that universal scapegoat, the saloon. Just how much are such guarantees worth? Any more than the federal protection given dry states before national Prohibition was enacted? If the federal government has been unable to protect this country on a single border between the United States and Canada, is it reasonable to hope that it could guarantee protection on a score, or on two-score borders between the states? And how is a traffic whose evils are admittedly "inherent," to be curbed and tamed in accordance with a "sane solution" of the liquor problem? As for the much execrated saloon, let it be now and forever remembered that the licensed liquor traffic always creates its in-

evitable haunts of iniquity. You cannot make a lily pond by changing the name of a cesspool.

Regardless of the shifting position of political parties, the fundamental issue remains the same. Abraham Lincoln once said that this country could not exist half slave and half free. Similarly, in the Episcopal Address to their last General Conference, the Methodist bishops declared: "There is no room in our national household for two antagonizing systems, one legalizing the liquor traffic, the other outlawing it." Until a new and better method is presented for dealing with the utterly lawless and vicious liquor traffic, its enemies will remain loyal to the policy of national Prohibition. Whatever their attitude may be toward presidential candidates, they will look carefully to their choice of congressional nominees in the present campaign. After all, as President Hoover himself implied in his acceptance speech, it is the national Congress which determines the form and content of proposed amendments to the Constitution and which is responsible for legislation under the Constitution. A dry Congress would see that an amendment for resubmission, if proposed, is fair to the friends of Prohibition. Better still, a dry Congress could repudiate the political hue and cry for resubmission, maintaining with Senator Borah that if the wets wish to alter national Prohibition, let them follow the stated constitutional and legal processes which were followed by the dries in their long and heroic struggle for the enactment of the Eighteenth Amendment.

Make the Tree Good

BY ELBERT RUSSELL

IN recent years in the United States more and more reliance has been placed on external forces to secure good moral and civic conduct. We emphasize law enforcement more than the observance of law. The prevention of crime and the restraint and punishment of criminals receive more attention than the prevention of criminals.

It is easy to explain this tendency. Our pioneer ancestors were largely occupied with their material environment. They knew by daily experience what physical force could accomplish. By it they cleared the fields; built roads and fences, houses and churches; subdued the wild animals and drove out the Indians; and in the absence of an effective social order, they ran down and punished criminals by mobs, posses, or vigilance committees.

This reliance on force was reinforced by the discovery and application of physical forces through the natural sciences during the Nineteenth and early Twentieth Centuries. The tremendous achievements of a material and mechanical civilization seemed to justify a boundless faith in material forces and made plausible a social philosophy of force. It seemed that new weapons, high explosives, great battleships, tanks, tear gas and mounted patrols were sufficient to protect life and property and suppress anti-social behavior.

To this was added an unprecedented confidence in laws and law enforcement to secure good social and civic conduct. In old settled countries, customs and good breeding can be relied

on to secure a law-abiding citizenship. But in the United States our heterogeneous immigrant population brought with them the diverse customs of their homelands. Where it was necessary to have common practices in the interest of political order, social cooperation and the public welfare, we properly had recourse to statute law to determine the rules of the game and prescribe proper corporate procedure. The growth of cities and the expense of the rural districts added to the problems to be settled by statutes, since country customs were often unsuited to city conditions. This led to a general and often uncritical resort to legislation and to the appeal to constable and policeman to secure proper social conduct instead of reliance on good breeding, public opinion, and the forces of organized education and religion. We are all conscious today that in large areas the attempt has broken down; for our lawlessness is not at all nor even mainly confined to violations of the Volstead Act.

Our original form of government never contemplated the enforcement of laws on a large minority of unwilling citizens. It is a form of *self-government*. It rests on the *consent* of the governed. This does not mean that every citizen will approve every act of government as either wise or just; but that the whole people—minority as well as majority—consent to obey the laws constitutionally enacted by the will of the majority. It does contemplate a few anti-social people who may have to be disciplined, restrained or punished. But it has no

means of coercing a large and defiant minority. We have neither the jails, nor officers, neither the court capacity nor police force sufficient systematically to compel involuntary submission to law.

In contrast with the method of compulsory good conduct, Jesus offers the method of control from within. "Either make the tree good and its fruit good," he says, "or make the tree corrupt and its fruit corrupt." (Matt. 12:33) He exposes the futility of spending the energies of organized society trying to prevent bad trees from bearing their natural bad fruit. It is wiser and more effective to concentrate on the processes of making the trees good. This automatically prevents evil conduct and secures good fruit.

In pioneer days in western Ohio, a settler moving westward mired down while attempting to ford a stream with his "covered wagon." One of his horses balked. A neighbor who came by, watched him beating the balky horse to no purpose and at last called out to him, "Whip the other horse!" Taking the advice, he laid the lash on the willing horse and it pulled them all out. The time has come for Christian people to whip the other horse. We may leave the spiritually dead to club and electrocute and bury in prison cells their own dead; but we who are alive to spiritual forces—to the transforming, redeeming power of faith, truth, righteousness, goodwill and love—should turn and follow Jesus.

Our traditional reliance on external force tends not only to blind us to its limitations and failures, but it also prevents the development of an active faith in the efficacy of spiritual powers. People often say, when we seem extreme in our pacifism, "But you would not be willing to do without the army and navy entirely, would you?" It would be helpful to face that alternative with Christian imagination. Suppose Congress should decree that after 1940 the army and navy should be abolished—how would it effect our interest in our international relations and our foreign policy? Would we not say at once that we must so shape our policies in the intervening years that by 1940 we would have no enemies? It would give us a new interest in the stability and civilization and Christian spirit of our neighbors. We would devote our energies to making them our friends. If we were wise, we should put a large part of our present military and naval budget into genuinely unselfish missionary work in countries like Mexico and Japan. Where missionaries show a genuine love for the people of the countries where they work; where they identify themselves with the country, and do not ask to be exempt from its laws nor rely on foreign powers for protection, there is little danger of hostility toward them or their country. Every national of a non-Christian country, who is converted, not to the organized selfish nationalism of western civilization that masquerades as Christianity, but to Jesus' way of world-wide love and trust in spiritual forces, means one less potential menace to us or to other nations.

We know of other ways to disarm peoples of their hostility. We should adhere to the World Court, assuring the world that we desire nothing but what an impartial court of justice decides is our right. We should continue to give active help to all people who are in need. We won the confidence of China by returning the unused balance of the Boxer indemnity. The coolies in the rice fields and the rickshaw runners on the streets knew that they could trust the United States to be fair to China. After the Tokyo earthquake and fire, we won the hearts of the Japanese by our prompt and generous aid. Militarists had been telling the Japanese that we were their enemies; that we were only waiting for an opportunity to attack and destroy them. But when the earthquake left the seaports and the capital helpless for the moment our navy came bearing supplies and help, to be followed by relief in all available forms! We made ourselves safe from danger from Japan, until we threw their friendship away by our foolish and unchristian discrimination against Japanese immigrants.

American generosity helped to feed some two million German children following the World War. Altogether it cost us the price of a first-class submarine; but while this generation lives and remembers, we are in no danger of attack from Germany, unless we provoke it. A tithe of our budget for armaments spent in these ways, coupled with the spirit of world cooperation and the practice of scrupulous justice, would make us secure as no armaments could ever do.

Sometimes my students, wishing to find out how far my Christian "non-resistance" might go, say, "But, Professor, you would not be willing to abolish the police would you?" It is helpful to face this issue realistically and ask ourselves, how it would affect our attitude, if we knew that after ten years we were to have no constables or police, courts or jails. It would certainly give us at once a new interest in the classes which we now neglect. "If there are to be no policemen to protect us from criminals," we would say, "we must see to it that there are no criminals. We must turn our energies from preventing crime to preventing criminals." It would give us a new interest in the *character* of our fellow-citizens.

We know that it is possible to make trustworthy neighbors and fellow-citizens. We are such ourselves. We need no policemen to keep us from robbing and killing our neighbors. In my section of Durham we see a policeman only when a fire or funeral brings one to handle the crowds. Yet we sleep without fear and do not worry if we forget to lock the doors. Influences have come into the lives of these neighbors of mine that make for good conduct. They are not better by nature than others. They are of the same clay and blood as the criminals from other sections who make up the sorry stream of offenders through the recorder's court. We can prevent the crime that is bred in other sections of the city by making effective there the influences that make good citizens elsewhere.

If we knew that we were to have no policemen, we should at once have a fresh interest in the neglected quarters, and in the neglected families and children of our cities. We would want to take the money and personal energies now spent on policemen, courts, jails and reformatories and spend them on sanitation, paving, housing and playgrounds in these neglected quarters. We would send fine, magnetic Christian young men and women to be big brothers and sisters to the now neglected children, to teach them to play fair, to love justice, to respect the rights of others and above all to find full and joyous ways of living without injury to others. We would want to give these quarters of the city the best schools, in which character as well as mathematics should be taught. We would want vacation Bible schools, Sunday schools and churches for them—as good as we enjoy and as we want for our children. These are the institutions and influences that make the tree good and so insure good fruit. If we would do this, we should be far more secure at the end of ten years than we are now. For our trust in external compulsion today is a notorious and costly failure.

Some years ago in North Carolina a city policeman was assigned to the worst beat in the city. It had a reputation for running the policemen out. He went down and looked the situation over. He saw the boy gangs to whom the "cop" was fair game; the gangs of hoodlums and criminals in the making who looked on him as a natural enemy; the hangouts of criminals; and the openly hostile residents. He knew that he could not club these people into law-abiding citizens. He hired a vacant hall and started a Sunday school. Before long parents began to come with the children and a church was started. Today the policeman walks his beat among his friends and he has little to do to enforce law and keep order. He was wiser for his generation than many of the children of light.

Only by putting our faith, money and consecrated energies into those influences and institutions that make the tree good may we hope to escape the present perils of lawlessness and anarchy and reestablish the public welfare on a secure basis.

Alcoholics in England

BY WILLIAM C. ALLEN

SIR Robert Perks, in a recent number of the *Methodist Leader*, tells a very good story regarding himself. As a young man fifty years ago, when attending a conference, he was sent on an errand to a room at the back of the platform. He was astonished to see tables and shelves of wine, spirits, and many glasses. He says: "As soon as I got back to my seat I rose and said, 'Mr. President, do I understand that the Conference is discussing Temperance?' 'Yes, Mr. Robert,' said Dr. Osborne, 'and we are delighted to see the sons of old preachers here with us.' 'Then do you know, Mr. President, that you are sitting on top of a gin palace?' 'What do you mean?' he cried. 'I mean that I have just walked into the room under your platform,' I replied. 'Sit down, Mr. Perks,' called the President, and my father-in-law pulled me by the coat. 'I intend to go to the steps of this chapel,' I persisted, 'and tell the people what I have just seen.' From that time the practice of providing intoxicating liquors at the Conference ceased. Ah, but that must be fifty years ago! A minister drinking port wine in the vestry before preaching would be expelled today."

The Royal Commission on Licensing, appointed in 1929, has issued a report this year. It exhibits the contrast between 1899 and 1931 as to the consumption of beer and spirits. This has greatly declined. This tendency is explained as being to some extent caused by the great increase of duty on spirits, which in 1914 was 14 shillings, nine pence per proof gallon, and by 1920 had risen to 72 shillings, six pence, at which it still stands. The Majority Report cites a variety of causes for a decrease in drunkenness, mentioning the labours of temperance workers, the spread of education, and the recent intensive development of games and athletics. Cinemas, wireless, allotments and gardens on new estates, recreation fields, travel facilities and better housing conditions play their part. Restrictive laws as to hours, and so forth, have proved that in proportion to restriction drinking has diminished.

During the period reviewed by the Commission, beer has more than doubled in retail price and the cost of spirits has been multiplied three and four times.

The Commission attacks alcohol as a drug. It affects the brain. "Its use as an aid to work, whether physical or mental, is regarded as physiologically unsound; and the performance of the finer kinds of work including, it should be noted, such responsible duties as the driving of a motor car, may be temporarily impaired by even moderate doses of alcohol."

Sir George Newman, Chief Medical Officer of the Ministry of Health, in the course of his evidence, discussing the value of mortality statistics, said: "It is true we have only a handful of death certificates showing death was due to alcoholism. Last year the number was 863. What is 863 out of 460,000? It is a mere handful of certificates." He goes on to show the inaccuracy of death certificates—they are absolutely unreliable.

The above corresponds with information offered to me by a well-known English physician. He stated that while many medical men are opposed to alcohol it is absolutely impossible to secure correct statistics regarding death from alcoholism, because relatives and friends bitterly resent medical certificates informing as to the actual cause of death. Physicians are very likely to lose clients if they do so.

The Commission deals with the subject of supposed value of alcohol as food or medicine in the usual way to which we are accustomed in the United States. The "cocktail habit" is severely dealt with. This coincides with a conversation I had a few days ago with a very fine young physician in London. He confirmed what some of the leading English doctors, at a

great medical conference held in London last week, said, namely, that whereas tuberculosis has for several decades been steadily decreasing among young people of both sexes, it has within the past ten years largely increased among young persons, particularly young women between the ages of 15 and 25. Young women of the well-to-do and wealthy classes are damaging themselves because of the use of cocktails and cigarettes. Many girls have ceased going into domestic service and, as a consequence, have time to pass their evenings in drinking cocktails, smoking cigarettes, going to bed late, all of which have resulted in the harsh penalty of disease.

In England the Justices of the Peace appoint a committee among themselves who grant licenses for public-houses subject to the decision of the Lord Chancellor. Any citizen can make direct objection regarding an application to the Lord Chancellor. Unfortunately and naturally political considerations may influence Justices of the Peace. In this connection it must be remembered that such officials in England are men of superior intelligence and calibre, with high financial position and philanthropic impulses. Unquestionably, if similar efforts for governmental control were instituted in the United States, where the relationship between the Trade and Politics has always been notoriously close, the demoralization would become acute. Can America afford a renewal of partnership between Government and Whisky?

In the Minority Report of the Commission to which I refer, Lady Simon points out that the Drink Trade is a "sheltered industry," which means that it has little to fear from competition. She refers to it as a "dangerous trade" to the public, and assigns well-known facts against it. The expenditure per head, per annum, is now about six pounds, five shillings. Proof has been given that among the poor, for instance in West Bermondsey, the average expenditure on drink among non-abstaining families has ranged from 16 shillings to 20 shillings per week, out of an average family income of not more than 45 shillings per week. Drink is the curse of the poor. Do the wage-earners of America—William Green, head of the American Federation of Labor, notwithstanding—want it?

All over England, tram-cars, posters and newspapers advertise spirits and beer. The Trade considers advertising to be the crux of success. Even the Commission, which could hardly be favorable to much criticism of the business, refers to the misleading character of these advertisements, and their effect upon the public health. Thus, "Guinness's for strength," all over the nation proclaims what every athlete knows to be untrue. Ale and beer do not create strength. In conversation with a physician, he told me that while it is admitted that many diseases are accelerated by, or connected with, the use of intoxicants, the Trade is not brought under Government control as a detriment to public health. This gentleman stated that Government applies its power to many things on behalf of the public welfare, but has not yet entered the area of alcohol as being a well-known cause of lowering the health of the country. Political and financial interests—always associated with licensing business in any form—when once entrenched are very powerful. Shall America again put its neck under this yoke?

The fight against alcoholics includes numerous excellent temperance exhibitions. Here is a sample of the latter, minus display type: "Citizens Welfare Exhibition, June 14th to June 21st. The Committee requests the pleasure of your company at the opening of the above Exhibition at 91-93 Grange Road, Middlesbrough, on Saturday June 14th, at 12 noon, by His Worship the Mayor. The Exhibition will be open daily from

11 a.m. to 8 p.m. The Exhibition is intended to demonstrate the relationship of alcohol to employment, wages, home life, child life, medical and hospital work." The attendance at some of these Exhibitions in some of the larger cities has been hopeful.

I have observed in many lands that in proportion to restrictive measures the use of alcoholics diminishes and the living standards of wage-earners increase. Evidence as to conditions associated with alcoholics in England, points to the conclusion that the moral, political, industrial and financial interests of the United States will be tremendously enhanced by continuing to maintain Prohibitory Laws.

England, 1932.

Immortality

(When visiting the site of an old homestead we found a bed of yellow flags in bloom.)

Sweet flowers planted in some vanished day,
When this was home to those who made it so,
Ye greet me here beside the traveled way
And all your pristine grace and beauty show.

Ye turn your smiling faces unto me,
Untamed, uncared for, seeming almost wild,
Where she, who walks life's busy way with me,
Caressed your blossoms, as a little child.

The father, mother, and the home are gone;
Another sows the fields of fertile soil;
The rye sheaves dot the ground that once was lawn,
The fruitage of the farmer's honest toil.

Here is the well where horses came to drink
In calm content, the hours of labor o'er;
And children watched the bucket rise and sink,
As father drew for all the liquid store.

Some broken dishes here that tell of food,
And mother's hands that gave a full supply;
Some broken stones where once a chimney stood,
Its smoke wreaths curling to the morning sky.

With us 'twill be as it has been with them,
For man must change and all that he has done;
No mortal mind the tide of years can stem,
Or stay the progress of a sinking sun.

But ye, bright flowers, so perfect in your form,
Ye are eternal in the Father's hand;
Defying death and change and winter's storm,
Ye rise again when springtime fills the land.

Akin to you we are, in part the same,
With added power, with reason, spirit, too;
And all are made to glorify his name;
To do his will and hold his purpose true.

And we, like you, when life's short year is o'er,
Though frosts of winter closed our weary eyes,
When storms of earth are past forevermore,
Shall rise triumphant under Springtime skies.

C. E. THOMPSON.

Westboro, Ohio.

We only begin to realize the value of our possessions when we commence to do good to others with them. No earthly investment pays so large an interest as charity.—JOSEPH COOK.

Colleges in the Depression

BY ROBERT L. KELLY

THERE are abundant bits of evidence that while colleges, in common with the rest of the country, face a multitude of serious problems due to the financial depression, they meet them with wisdom, courage and a determination to carry on under the new and more difficult conditions. The joint office of the Council-Association, which is in constant communication with many colleges, has found in numerous personal interviews, conferences, reports and correspondence, the following forms of compensation in the complex situation which the colleges now face.

First, there is a distinct gain in intellectual interest on the part of students, with less attention to the side-shows on the college campus than formerly.

Second, the principle that a student should pay a larger share of the cost of his education than has been the case, has been vindicated. Colleges depending more largely upon tuition for their resources find themselves in better relative financial condition than those colleges whose income has been drawn chiefly from endowments. Colleges generally and especially those which are located in or near large cities, have more day students than formerly. Colleges from whose immediate field a good many students have usually gone to other institutions, particularly in the East, are also having an increased enrollment.

Third, there is a tendency on the part of many colleges, because of and under the excuse of present conditions, to cut out "frills" and to reduce their curriculum offerings to the more necessary and cultural subjects. Some institutions are discovering that they can prune their educational program and consolidate departments without loss of effectiveness, often with real gain. There are fewer courses, fewer small classes, less expenditure for administration.

In the effort to concentrate upon the educational program, the increased intellectual interest of the students is being capitalized and students are profiting as they are thrown more upon their own initiative and allowed to develop their own resourcefulness.

Fourth, all colleges are watching their expenditures more closely than usual and normally find it quite possible to cut down their budget to a considerable extent without loss of educational effectiveness. While some colleges report reductions in the number of the staff, the result may eventually mean better salaries for those who remain connected with the institution.

Fifth, an increase in the number of applicants for admission for next year as compared with the situation at this time a year ago is reported from several sections of the country.

Sixth, a greater proportion of the students, both present students and applicants for admission, indicate need of financial assistance. This points in the direction of greater appreciation of the services which the colleges render.

Seventh, extraordinary efforts are being made by alumni groups, faculties, students and others to provide funds for students who are in dire straits because of the economic condition. The time is opportune for appeals for scholarship and loan aid for worthy students.

There is an unexpected optimism on the part of college administrators and their friends. They have not lost faith in their institutions or in their work. The following sample comment illustrates the stuff of which college presidents are made:

"The economic conditions in our state are extremely bad. We have had in succession in the last four years a most destructive flood, a great drought, bank failures and the depression. This leaves the purchasing power in our state very low. The college itself, however, is getting along quite well."

CONDITIONS AND RESULTS OF DISCIPLESHIP

BY CHAS. C. HAWORTH

Jesus said to a group of Jews who believed on him: "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." (John 8:31-32). There are pupils who enroll in school but attend very irregularly and give little attention to the teacher. There are others who never miss a class and give their whole being to the task of learning. These latter are disciples indeed. The true disciples, or pupils, of Jesus continue, or, according to the Revised Version, abide in his word.

His message is full and complete. As his disciples, learners in his school, we must accept his whole message. He who said: Love your enemies, also said: I am the Son of God. He who said: Whosoever shall compel thee to go a mile, go with him twain, also said: Except ye believe that I am he ye shall die in your sins. He who gave the Golden Rule, also said: I am the way, the truth, and the life, no man cometh unto the Father but by me. He who said: It is more blessed to give than to receive, also said: The Good Shepherd giveth his life for the sheep; and again: The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many; and again he said: This is my blood of the new covenant which is poured out for many unto the remission of sins. And yet again he said: Thus it is written that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name.

There is no suggestion of failure if we continue, i. e. abide, live, in his word, for he says: Ye shall know the truth. What sublime assurance! What a simple yet sublime declaration! How like the Master who spoke as one who had authority! He neither gives nor accepts transfer slips to or from other schools. Teachings of others may sound plausible, may seem to be true; but if not in harmony with Jesus' word they can not be the truth. His course is complete and final—ye shall know (experimentally) the truth.

To accept the Golden Rule from Christ, and to try to unite with it the oriental idea of the transmigration of souls, some excerpts from ancient and modern philosophies, some of the mysticism and ceremonialism of India or China and thus form a "combination salad" over which is poured a liberal dressing of human pride and to feed one's soul with this may smack of liberality, broadmindedness and intellectual brilliancy; but it certainly does indicate superficiality and shallowness, together with a lack of

depth and loyalty and devotion so characteristic of the apostolic church. Such are connoisseurs of religion, but actual participants of none.

Ye shall know the truth. Jesus used the definite article, *the* truth. "I am the truth," "I am come to bear witness unto the truth." We are not condemned to be always and forever unsatisfied truth seekers, but encouraged to become truth possessors. Sit at his feet and learn of him; be disciples in his school; continue in his word, thus we shall know the truth. This is not arrogance, it is confidence in our Teacher.

We might think freedom from error, from superstition, etc., but the thirty-fourth verse plainly suggests just what freedom Jesus meant: Whosoever committeth sin is the servant of sin. The truth of Jesus Christ, which is inseparable from Jesus himself, for he is the truth, does positively free man from the bondage of sin.

Notice the simple, logical sequence of these statements of Jesus: If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. So definite and clear that a little child can apprehend and believe and appropriate them. So profound that the wisest cannot explain them. Are we meeting the condition of discipleship? Are we enjoying the results? Are we proving his declaration?

Salem, Oregon.

A QUAKER GROUP IN CZECHOSLOVAKIA

"We are very happy to be able to tell that a new step was successfully made toward a real Quaker group in Czechoslovakia."

So writes two young Friends of the old city of Prague, Liba Vokkrova and Jaro Kose. Both have encountered Quakerism in Geneva, one, at least, in the Student Hostel. Liba Vokkrova has been at Woodbrooke, while Jaro Kose has been among Friends in London and in the United States. These two are at the nucleus of the developing group.

"We are twenty altogether," they write of a retreat held. All but one were between 23 and 35 years of age, men and women, students and non-students, Czechs all except for one Dane, and Catholic, Protestant, Jewish, or without church affiliation. The group, altogether heterogeneous at first, quickly melted into a unity eager to know more about Quaker teachings and methods. As the majority had never attended a real Quaker Meeting, we felt under great responsibility for the result. In fact, we knew we could not achieve our aim without God's blessing, and so we gathered in the morning in a smaller group for common worship.

TRUE RELIGION SPEAKS TO US AND IMPELS

BY ELLISON R. PURDY

"Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (Matt. 16:17).

It is futile and foolish to try to construct a religion. Many talk of developing a religion that will be generally satisfactory. Some would make a blend of known religions; would take the best of this and the most attractive of that and compound it all with such human understanding and skill that the result will suit everybody. But that is not religion. True religion, whether it pleases or not, *speaks to us*—speaks to us from beyond our tastes and notions.

No one could have told Peter the substance of his confession. Even if some one had used the very words of that confession, he would still have been unenlightened. The truth must come to Peter in a way no lips of flesh and blood could completely utter it.

You can no more build a religion than you can build a river. You may construct a beautiful little pond for your dooryard. You cannot build a river, nor can you stop a river. The energies of the universe produce your river, energies that will not be annulled. You may under certain well defined limitations direct the course of a river. You may harness it for your mill wheels. You may change it into heat and light and motor power. You may make channels for it, and bless your gardens and your fields. You may turn away from it and choose for yourself a place of barrenness and weakness, but the river flows on.

Religion is not a conclusion. Religion is authority that calls upon men to conclude. Religion impels. Blessed is the man who turns away from his hand-made religions and hears the word of Christ: "Blessed art thou . . . for flesh and blood hath not revealed it unto thee but my Father who is in heaven."

Blessed is the man who presses back of religions of human handicraft, back of the systems and "conversations" of men and finds the revealing Father and his revealed Son.

This little meeting filled us with courage and gave us unusual strength; so we went to the later session with inspiration and confidence in inner guidance.

"Both of us gave addresses on Quakerism as we know it. We were blessed to find great interest. We spent all the morning discussing the Society of Friends, and were happy to see the interest of the group grow and deepen. The afternoon was spent in talks, group singing, etc.; in the evening everybody returned to the city satisfied and with a new vision."

The Messenger of Peace

Published by the Peace Association of Friends in America
RICHMOND, INDIANA

Volume LVII.

SEPTEMBER, 1932

Number Nine

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

World Peace—The Hope Long Deferred

DOES world peace remain merely a dream? A survey of the present world situation politically and economically, would almost lead one to this pessimistic conclusion. This feeling has been intensified by the inconclusive results of the First General Disarmament Conference, which adjourned a few weeks ago. This disappointment, combined with an array of discouraging developments over the world has naturally brought a sense of discouragement and depression to those who have been working long and valiantly to bring in a new era of world concord. They have been inclined to pause and ask themselves if they are to be denied the privilege of seeing in our generation a fulfillment of this long-deferred hope. For ages it has been the vision of prophet and seer and the aspiration of human hearts generally. On the occasion of the meeting of the Brussels Peace Conference, shortly before the middle of the last century, our own poet, Whittier, taking heart, wrote:

“Evil shall cease and violence pass away
And the tired world breathe free through a long
Sabbath day.”

It was not far from the same time that the English poet, Tennyson, envisaged a similar state of international adjustment and world conciliation when he wrote his memorable words:

“For I dipt into the future far as human eye could see,
Saw a vision of the world and all the wonder that
would be.

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“Till the war drum throbs no longer and the battle flags
are furled
In the Parliament of Man, the Federation of the world.

“There the common sense of most shall hold this fretful
realm in awe,
When this friendly earth shall slumber, lapt in uni-
versal law.”

Nearly a century has passed since these prophetic words were penned, during which time great progress has been marked by the peace movement. From time to time we have felt that the goal has almost been reached, when another major war or another unfavorable development in world affairs would come along and seem to compromise what had been achieved. This would seem to be the situation today. Among the menacing threats to world peace we find the unsettled problem in Manchuria, involving indirectly Japan and China, with Russia hovering over the border. There is revolution in

India with its teeming millions, the facts and developments of which are rather clouded but which at best are a menace to the peace and well-being of the world. The rising tide of reaction in Germany is ominous of continued strife in Europe, as is also the militaristic, imperialistic policy which has been pursued by France following the Great War. In our own hemisphere there are unrest and revolution in South America, with threatened war between Bolivia and Paraguay. These and other aspects of world conditions are enough to discourage ardent workers.

Despite apparently unfavorable developments, however, there is no occasion for discouragement, much less despair. In fact, there are many reasons for positive encouragement. To gauge progress in this, as in any movement, we must take the longer look. While it is true that world peace has been the vision of seers for centuries, little was done toward bringing the vision to pass until a comparatively recent time. The organized peace movement as such is hardly more than a century old. When it is realized how thoroughly the war consciousness has been a part of the thought of men and nations and how completely the war system has been relied upon as the primary means of protection and adjustment, it is little to be wondered at that a new and better system cannot be inaugurated in a generation. We have really had but a brief period in which to combat the war system of the centuries. As a matter of fact, the advance in world thought on the subject and the progress achieved within recent years have been remarkable indeed. It was only a few short years ago that it was taken for granted if two nations got into difficulties and prepared for war, that it was their concern and their concern only and no other nation or group of nations had the right to interfere. The change in this point of view has been little short of revolutionary. It is now freely conceded that no nation lives to itself alone and that any nation's business, particularly as it relates to the possibility of war, is every nation's business. It is recognized that the world as a whole has a tremendous stake in any threatened war, and has a right to exercise its influence to help compose the differences between those who threaten to become belligerent. This is but one illustration of the progress which has been achieved within recent years, to say nothing of the machinery that has been constructed for the purpose of maintaining world peace.

Profit and Loss at the Geneva Disarmament Conference

IN view of the high hopes of possible achievement in world disarmament that were entertained on the opening of the Conference at Geneva, it is not surprising that the forces working for peace have felt a deep sense of disappointment and even of discomfiture over the seeming failure of the Con-

ference. It must be recalled, however, that the Conference could hardly have met under more unfavorable conditions than those which obtained at the time of the opening of the Conference and which developed during its sessions. There was first of all the grave situation in the Orient, in which virtual war was carried on between Japan and China. There was also a general revival of nationalistic rivalries caused partially by efforts on the part of the various countries to combat the depression by raising new economic barriers between themselves and their neighbors. Then, as usual, there was the inevitable and inimical work of the naval and military experts and technicians who took advantage of the general situation to impede the progress of the Conference. More deadly even than the obstruction raised by the experts was the opposition raised by the armament industries. It has been generally admitted at the Disarmament Conference that the armament industry of Europe had a great deal to do with the war in Manchuria and that it is so powerful that practically nothing about the international trade in armaments is allowed to leak out. These companies are indeed "soulless corporations" in every sense of the word. They violate every sense of true patriotism, to say nothing of humanity both during war time and peace time. It is now known that even while the Great War was in progress German industries, for example, exported hundreds of thousands of tons of war materials through Switzerland to France and Italy, and similarly French firms sent entire train loads of chemicals to Germany for the manufacture of gas to be used against their own countrymen! It is significant that companies engaged in munitions of war have known no depression, the profits in these industries being said to range from two hundred to three hundred per cent. Is it any wonder that these armament industries of the world unite in their nefarious work of defeating the purposes of the Disarmament Conference? These are some of the factors which made positive achievement at Geneva difficult if not impossible.

The truth of the matter is, however, that the holding of the Conference has already marked real progress. While the nations assembled, through their representatives, did not agree upon a treaty of limitation or reduction, certain principles were adopted looking toward this consummation. The Conference adjourned to meet again early in the year, and in the meantime its commissions are going ahead on the basis of the principles adopted, seeking bases of international agreements that may be embodied in a formal treaty. Furthermore, a permanent disarmament commission has been agreed upon to supervise the execution of the treaty when adopted and to act as a permanent agency of conciliation. As Lord Robert Cecil of England puts it: "The resolution on July 22 has set the door of disarmament not only ajar but wide open. We have not gone through it yet, but there is no reason why we should not." On the whole, it is freely said by those who have closely followed the proceedings that much more has been accomplished than anyone dared hope when the Conference convened February 2. It has been said that perhaps the most encouraging feature of the closing meetings of the first part of the Conference was the general expression of belief that the resolution falls very short of what should be achieved and that much more radical action must be taken when the Conference reconvenes.

More particularly, the Conference has already gone on record in certain agreements to abolish some of the more terrible barbarities of war, such as that of bombardments from the air and the practice of chemical and bacteriological warfare. While we have no illusions as to the possibility of humanizing and civilizing war, it is worth something to have the nations go on record in the matter. More important than these agreements is that which looks towards the internationalizing of civil aviation. This means that with the prospect or on the outbreak of hostilities it would not be possible for a country quickly to transform its civil aircraft into military equipment.

At Geneva the stroke of most far reaching consequences was doubtless the rather sensational proposal made by President Hoover asking for a drastic reduction of world armaments to the extent of practically thirty-three and a third per cent. It caused surprise and consternation among some of the greater powers, but it cleared the atmosphere and raised world hope to a remarkable degree. The tumultuous applause which followed the speech of Grandi of Italy, wholeheartedly approving the Hoover proposal, was expressive of the pent up feelings of those present, and also of those who all over the world have been following from afar the developments at Geneva. This reception was in marked contrast to that given the lukewarm words of mingled approval and reservation voiced by Sir John Simon of England. The Hoover proposal, while received with appreciation, has not been accepted but like Banquo's ghost it will not down. In the intervening months of discussion it will continue to loom as a positive and aggressive measure for disarmament that cannot be ignored. It is bound to be the basis of future deliberations and has set a goal which must be reckoned with.

At the time of adjournment, Arthur Henderson, President of the Conference, issued a message of good cheer and hope, emphasizing the positive achievements already secured by the Conference. "It remains to be seen," he said, "whether in the weeks to come it will be possible to mould these proposals into the form of practical, ready plans for which common agreement of all nations can be secured. One thing is certain: The Governments will not accept any plan which does not receive the support of the peoples whom they represent. It is for that reason that the organized expression of public opinion in favor of Disarmament continues to be of such great importance." Here lies our continued responsibility in behalf of world disarmament, which we may make productive of further and greater accomplishment if we will.

A Notable Achievement at Lausanne

UNFORTUNATELY, situations sometimes have to become tragically bad before steps can be taken to make them better. It has been so regarding the desperate economic situation in Europe following the World War. Not until forced to do so in very desperation were the statesmen of the allied countries of Europe willing to face the facts, acknowledge reason, and take action that would save themselves and Europe, by dealing with the problem of German reparations. Such action was taken at the Economic Conference at Lausanne, results of which were as decisive and encouraging as the accomplishments to date of the Disarmament Conference at Geneva have, to many, been inconclusive and discouraging. "Thus," in the words of William Terry, Managing Editor of the *League of Nations Chronicle*, published at Chicago, "Europe takes its fourth important step toward real peace since that day nearly fourteen years ago when the nations ceased their wholesale massacre on the Western Front. These steps have been Locarno, admission of Germany into the League of Nations, withdrawal of French troops from the Ruhr five years before the date specified in the Treaty of Versailles, and now the agreement to abolish reparations."

The Lausanne agreement embraces five definite items looking toward the wiping out of the political and economic scourges resulting from the war. These are: (1) Renunciation of reparations as such; (2) an agreement whereby Germany is to contribute about \$714,000,000 toward European reconstruction, when she is financially able to do so; (3) provision for an extension of a moratorium on governmental war debts in Europe; (4) an agreement to give financial aid to Austria and the Danubian states and the creation of a com-

mittee to study the grain problem in the states of the Danube; (5) an invitation to the League of Nations to convoke a world economic conference, and the creation of machinery to prepare for such a conference.

It is clear, therefore, that the Lausanne Conference marked a great achievement, both by what it actually accomplished and by what it looks forward to accomplishing through the proposed general economic conference. Lausanne has been hailed by Senator Borah, in his remarkable address of July 23, as an epochal accomplishment in post-war developments. The Chairman of our Senate Committee on Foreign Affairs added the influence of his voice in favor of the proposed conference, to which our government has agreed to adhere. The way thus opens for continued and more general cooperation in the direction of further adjustment of international financial and political differences, which must be composed before a very appreciable return to amity and prosperity can be realized.

If such an agreement could have been reached earlier, it is easily conceivable that the present unfortunate developments in Germany would not have occurred. It is all the more remarkable that France, after holding out all these years against the liberal and conciliatory statesmen of the German Republic, should now be willing to make such great concessions to the reactionary and militaristic regime headed by von Papen. The fact remains that they have come into an accord which is hardly the less encouraging because France finally recognized the advantage of making terms with necessity. If France and Germany are able to get on together, there is more hope for the rest of the world. The settlement finally arrived at, whereby Germany is to pay when able less than a billion dollars, is indicative of how preposterous were the settlements arrived at successively under the Dawes and Young Plans. Yet there are many American politicians pretending that post-war financial settlements must be retained and that the allied debts to us must be paid. The agreement at Lausanne was the first step and a long step toward the revision of the Versailles Treaty, which is prerequisite to permanent peace. Sooner or later, and doubtless sooner, American statesmen must accept the inevitable, as the statesmen at Lausanne accepted it. The more heartily America cooperates with Europe in furthering the Lausanne and similar agreements, the more readily shall we clear the ground for our own economic recovery and the more largely shall we contribute to world rehabilitation and the cause of international good will.

Paris Peace Pact Becomes More Than a Gesture

WHEN the Kellogg-Briand or Paris Peace Pact was promulgated, and since its adoption as a treaty by the nations of the world, there have been many, including a few influential statesmen, who have been inclined to give it lip service as a fine ideal but have held it to be hardly more than a gesture. That it is steadily becoming a positive force in world affairs is largely due to the discerning and bold statesmanship manifested by Secretary Stimson, backed by President Hoover. We believe that in the course followed by Mr. Stimson in interpreting to the world the Peace Pact, the United States is making good on one important point at least, to its frequent claim of world leadership in the cause of peace. This is one of the most heartening developments of recent years. To be specific, just what are the contributions which our government is making to world thought and international procedure in this direction?

While under the Peace Pact the nations renounced war as an instrument of national policy, they did not relinquish the right of defensive warfare. Obviously this left open the big question as to what constitutes a war of defense, and in case

of hostilities, how may the aggressor be identified? There is the further difficulty of putting an end to hostilities once begun. All these complications were vividly demonstrated in the Sino-Japanese affair. Promise of a change in this situation was given when the American Government took the responsibility of sending its note of January 7 to the belligerents, announcing its own refusal to recognize any settlement that might grow out of the war which was being waged in clear violation of the Pact of Paris. This was a pioneer step in the field of diplomacy, and a bold one. The fact that it was taken by so influential a power as the United States was markedly significant. Its significance was even more pronounced when a few weeks later the position taken by our government was affirmed by the League of Nations Assembly called in special session to deal with the situation. The import of this action is plain. A country will hesitate a long while before entering upon a war when it is warned, before hand that it shall not be allowed to profit therefrom. This principle has been recently applied in connection with the trouble between Bolivia and Paraguay. All the other American Republics, as members of the Pan-American Union, joined in serving notice upon the two contesting Republics that no territorial settlement growing out of a war between them would be recognized as valid. This is putting the weight of public opinion behind the Peace Pact in a very practical manner. In a very definite way a powerful sanction is given the Kellogg-Briand Pact which makes it infinitely more than a gesture of good will.

The importance of this construction of the Paris Pact as formulated last January by Secretary Stimson has been widely recognized. Last month in a speech before the Council on Foreign Relations in New York, Mr. Stimson elaborated upon the doctrine and again brought it clearly to the attention of the world. In the course of his address, our Secretary of State took a further step in the direction of cooperation with other nations in enforcing the Peace Pact. Heretofore our government has held aloof from entering into anything in the nature of a consultative treaty, in the absence of which European countries have held that they could not trust the sanctions of the League, not knowing what this country would do. Mr. Stimson virtually removed these objections by the following statement:

"Another consequence which follows this development of the Briand-Kellogg treaty which I have been describing, is that consultation between the signatories of the pact when faced with the threat of its violation becomes inevitable. Any effective invocation of the power of world opinion postulates discussion and consultation. As long as the signatories of the pact support the policy which the American government has endeavored to establish during the past three years of arousing a united and living spirit of public opinion as a sanction of the pact, as long as this course is adopted and endorsed by the great nations of the world who are signatories of that treaty, consultations will take place as an incident to the unification of that opinion.

"The course which was followed in the Sino-Japanese controversy last winter conclusively proves that fact. The moment a situation arose which threatened the effectiveness of this treaty, which the peoples of the world have come to regard as so vital to the protection of their interests, practically all the nations consulted in an effort to make effective the great peaceful purposes of that treaty."

It is entirely fitting that as the name of an American Secretary of State, that of Frank B. Kellogg, is identified with the multilateral treaty which outlawed war, the name of our present Secretary of State should be associated with the statesmanship which has strengthened that treaty and promises to make it what it was intended to be, a great safeguard against war, and the means whereby the era of world peace may at last be realized.

THE MILITARY CONDITION OF EUROPE

BY BENJAMIN F. TRUEBLOOD (In 1891)

IN Europe the soldier is everywhere. The military spirit subordinates everything else to itself, and a certain spirit of feverishness and uneasiness pervades the political and social atmosphere. At all hours of the day, on any street of the city or highway of the country, he is liable to come upon a squad of soldiers uniformed and armed, and drilling and training with a seriousness and persistence which make him wonder if tomorrow there is not to be a dreadful life and death struggle of the nations. It is literally true that in Europe the military system spares nothing else. The army of each nation must be kept equal to that of any other, at all hazards. The war debts go on increasing as if the nations believed the purses of their citizens to be without bottom. Young men are forced, by the merciless conscription, to leave their homes, their education, their business, for three years of military service, at the most important period of their life, and for great numbers of them this means the loss of an education and the permanent derangement of their business prospects.

The present condition of Europe is unlike, in many respects, anything that has ever before existed in its history. There is a legend that after one of the fierce battles of the mediaeval times the spirits of those who had been slain in the conflict were seen fighting in the air above the battlefield and continuing the strife which, for them, was supposed to have ended with their death. This legend is a strong, realistic way of stating the fact that war leaves behind it a frightful legacy of hatred and revenge, which, in Continental Europe at least, has gone on increasing and growing more intense with the centuries. Liberty of conscience, liberty of person, liberty of property can scarcely be said to exist. Fifteen years more of the present conscriptive methods will have completed the work of making soldiers out of all who are fit for service, and the war, if it comes, will mean the hurling against one another, in the fiercest strife that Europe has ever seen, of whole nations *en masse*.

France has now about four hundred and fifty thousand men, mostly young men from twenty to thirty years old, actually under arms, and a million more that could be called to service in a few weeks, and then, back of that, some two and a half millions who could be brought into line in a few months. All these have already had their three years of training and would only need freshening up a little before going into actual serv-

A reader has called our attention to this article by Dr. Trueblood, written from Paris, which appeared March 26, 1891, in the Christian Worker, predecessor to The American Friend. We republish its substance for its discerning interpretation of the European situation toward the close of the last century, and for its prophetic view of events which culminated twenty-three years later in the Great War. One can hardly read this presentation without rededicating himself to the cause of organizing the forces of good will so that it cannot happen again.

ice. The other nations of the continent are in much the same condition, each according to its population. So that, on the whole, nearly twenty millions of men are now in actual readiness for war in Europe. What all this means in the way of death and destruction, the Lord only knows, for all these men are equipped with instruments of war the very best that modern science has been able to construct. The military spirit has simply done what every other spirit does, viz., provided itself with the very best possible instruments for carrying out its purposes. It should not be blamed for doing this. If allowed to exist at all, it has a perfect right to reach its ends in the quickest and surest way. You can not refine a thing whose very heart is cruelty.

But back of all and worse than all the countless legions of soldiers and the deadly bayonettes and bullets is the spirit of hatred and revenge and distrust which the wars of the past have bequeathed to the present generation. To find all the causes of the present state of feeling, one would have to ransack the annals of all the battlefields of modern Europe, even to the secrets of the council chambers of the kings and ministers of war who have led in the formation of all this bloody history. France has never been forgiven for the wide-spread and long-continued ravages of the Napoleonic wars. Although she now almost detests the very name of Napoleon, who either killed or maimed nearly all the able-bodied Frenchmen of his time, yet she is hated and feared still, in one way and another, by all the nations which his selfish and unbounded ambition so deeply humiliated. Russia has no love for France. The spirit and institutions of the two peoples are about as far apart as can well be conceived. The bond which holds them together is simply a matter of balance of power. The cords which unite the Triple Alliance are not "three-

fold cords" of love, any one of these three nations being capable, within twenty-four hours, of turning in fierce hatred against either of the others. It is all a sort of teeter-board with three nations on one end and two on the other, with all the rest looking on anxiously to see how the malicious sport will finally end. The tension of all this state of affairs is something dreadful. Love and confidence and mutual respect can not thrive, nay, can not live in such an atmosphere. One may pass months in Germany or France without hearing a word of respect for one of the countries by a citizen of the other. Has the spirit of civilization, frightened by the continual tread of soldiers and heart-sick at the sight of so much bitterness and selfishness, taken her flight to the more peaceful climes of the western world? One can not help thinking so, at times.

All thoughtful and serious minds here are beginning to feel that the present condition of affairs can not last long, that a crisis of some kind is near at hand. "Disarmament is in the air," wrote one of the morning papers yesterday. "Statesmen make it the subject of very serious conversation, novelists make it the pretext for launching upon the public the most sensational 'canards,' profane busybodies speak of it in the most exasperated tone and write their accustomed, childish rashness, while people of ordinary common sense long for the speedy accomplishment of that which they very properly consider one of the things most to be desired in the present age. There is no doubt that disarmament is in the wishes of all peoples, of all individuals, without distinction." Every one of the great powers would gladly be out of the present annoying and burdensome condition. The accumulative weight of centuries has grown too heavy to bear. But so far, no one of them has had the courage to take the initiative, because to take the initiative means to surrender something. If France takes the first step, she must give up all hope of ever regaining Alsace-Lorraine, unless she offer to buy these provinces outright. If Germany moves first, she must offer either to sell, to neutralize or to restore. But something must be done and that soon. The war debt of Europe (and Europe as here meant is no larger than the United States), which has greatly increased of late years through the expenses necessary to maintain these immense armies, has now reached the incomprehensible sum of twenty-five thousand millions of dollars. In this France

stands at the head with one-fifth of the entire sum, though because of her excellent monetary system and the great thrift and economy of her people she probably suffers less than any other nation. Italy has long been on the very edge of bankruptcy, though it is difficult to see any conceivable reason why she should continue to arm. To pay the interest on this enormous debt and at the same time meet the expenses of the great standing armies, together with all the other governmental expenses, may well puzzle the brains of the wisest financiers.

The same journal alluded to above said in the same editorial: "General disarmament is, in our view, the only remedy that can save the nations from exhaustion and destruction. Disarm or perish,—such is, such will be more and more the formidable alternative in presence of which the nations of Europe find themselves placed. But as nations can not, any more than individuals, consent to the destruction of the sacred records of their own life-history, the barracks must without delay be emptied; to agriculture, to industry, to commerce must be restored the living forces which they need; the thousands of millions which are cast annually into the gaping jaws of the Moloch of war must be employed for instructing, civilizing and rendering happy humanity."

Besides this feeling in regard to the

senseless waste, and the ruinous effects of the present war preparation on all the material interests of Europe, there is a deeper sentiment still which is growing and increasing in force every day, viz., that war is out of harmony with the spirit of our time. The conscience of Europe is wrestling with this problem as it never has done before. Great journals are discussing it, educators are pondering over it, influential men everywhere are beginning to face it in earnest. There are many reasons for believing that the war system is doomed to an early destruction. The darkest hour is just before the dawn, and it may be so in this case. It was so in the case of American slavery. The system, deep-rooted and strong and defiant as it was, had reached its hour and must go. There is reason to hope, for those at least who see below the surface, that the big clock which marks the hours of human progress will soon strike the appointed moment for war's destruction. How the system will disappear, no one is wise enough to tell. It may go peaceably, as slavery went in the English colonies. It may go by a wide-spread rebellion among the peoples who are today crushed and bruised beneath its heavy feet. It may go in an awful storm of war, a fierce shock of the nations which have refused to learn wisdom. In some way it must go, for God has ordained it. People

nearly hurt themselves with laughter when, in 1849, at the opening of the Peace Congress, of which he was president, Victor Hugo uttered the memorable words cited below. Now they are quoted as the words of a great and wise prophet and as embodying more and more the deepest wishes and the rising hopes of all civilized peoples. He said:

"A day will come when there will be no other battlefields except markets opening to commerce and spirits opening to ideas. A day will come when bullets and shells will be replaced by votes, by the universal suffrage of peoples, by the venerable arbitration of a great sovereign senate which shall be to Europe what Parliament is to England, what the legislative assembly is to France. A day will come when a cannon will be pointed out in the museums, as an instrument of torture is today, with astonishment that such a thing could ever have been. A day will come when you shall see these two great bodies, the United States of America and the United States of Europe, brought face to face, shaking hands across the sea, exchanging their products, their commerce, their industry, their arts, their genius, cultivating the globe, colonizing the deserts. Cities will be built where now there are only solitudes; ports will be formed where now there are only sandbars; Asia will be restored to civilization; Africa will be restored to man; riches will leap forth everywhere from all the veins of the globe through the labor of all men, and misery will disappear."

Paris, France, 1891.

SOME REFLECTIONS UPON GERMAN POLITICS

BY RICHARD L. CARY

THE demands made by the Nazis on the German Government suggest that they will next become violent. Their attacks on parties of the Left imply that the Labor movement is under assault which will end in the debasement of working conditions and a lowering of wages. And what of the heated Nazi oratory which bitterly calls on Germans to unite in defense of the Fatherland against oppression from abroad?

All these appearances are true enough, but they are appearances. The reality in cludes something more. The Nazi Storm Troops are indeed menacing, and there are 400,000 of them on the rolls. But where are they? The rioting that has been going on accounts for only a few thousands at most. But such a movement, with its appeal for strong action, can easily include one per cent of fanatics or even ruffians without ceasing to be normal and rational. It was rather a miracle that the general strike in England did not result in rioting and bloodshed. Well, the tension between Nazis and the radicals of the Left recalls that

general strike. But it does not suggest civil war.

The Nazis began their expansion with the financial help of the German National party, representative of big industry and the great landowners. They were called to fight Communism and everything like it. But just now their own Left wing is insisting that they shall not forget that all workmen need more wages and that the bankers need curbing. Do you read this in the newspapers? It is in their speeches. They are far from delivering the Labor movement to the powers of reaction.

What remains, then, if the Nazis are not utterly violent, and are not to fulfill the role often ascribed to them of spearhead against Labor? The alternative field of strong action in foreign politics is being hotly cultivated just now by Nazi orators, with the argument that Germany should present a united front against those nations that lied—so continues the argument—as regards basing the peace upon Wilson's fourteen points, and that still regard reparations as a

means of ruining Germany economically. Perhaps the results of the conference at Lausanne will put an end to the argument. Perhaps not.

In any case, the appeal for a "united front" is developing along another line as well. Thousands upon thousands of Nazis are sharing their meals or their bedrooms with less well-to-do comrades. The Nazi movement is acquiring a social significance far different from that of previous months when rich men were subsidizing poor ones. A spirit of fellowship is developing which may prove stronger than the anti-social antagonism against workmen of the Left.

The real danger in Germany may more reasonably be seen in the condition of the people as a whole. Millions are hungry and without hope of employment. They are in worse case than the unemployed of other lands, for, whether correctly or not, they think that Germany will be kept down even when other nations begin to work again. Here is a cause for revolt which is at work not alone among the Nazis. It is to be met

not by technical agreements about Reparations—still less by disagreements!—but by generous undertakings which clearly show that Germany is being welcomed again among the family of nations.

What undertakings? A revision of reparation payments from which Ger-

many benefits not as a suppliant but as a comrade, a world-wide revision of customs duties that shows a new spirit of fellowship among the nations, economic action on international lines to revive international trade without regard to national pride or imperial preference, and

a general lessening of nationalistic tension, of which a convincing sign would be the release of political prisoners. These changes in present practices would do for a start. But without these changes, or some of them, a start can hardly be made.

PREJUDICES AND FACTS ABOUT TURKEY

BY ELLEN STARR BRINTON

THIS past summer I was privileged to be with a group from the Women's International League for Peace and Freedom visiting Europe on a study trip. Our objective was to learn the peace plans of the various nations and especially the contrasting views in regard to disarmament, border problems, tariff, minorities, etc. To this end we avoided the usual tourist routes and programs and instead sought every opportunity to know the life, thoughts, aims and ideals of the different countries and their peoples.

We touched twelve countries. Most of our time was spent in the Balkan states and Russia as we particularly wanted to have a personal view of some very much debated issues. Since returning I have been greatly concerned at the vast amount of misinformation generally spread about other nationalities. Particularly I want to protest against continuing any resentment towards Turkey, or the use of the terms "Infidel," and "Terrible Turk," or the suggestion that the Turks have persecuted other religious groups.

It is a record of history that "the Mohammedan law prescribes not only tolerance of, but the strict non-interference with anything within the power of the special religious beliefs of Jews and Christians."

As long ago as the sixteenth century, Solomon the Magnificent, Sultan of Turkey, made a treaty with France, Germany and Great Britain, by which foreign merchants would be invited to start business in Turkey and be given special privileges in regard to low taxes and import duties. These concessions, called "capitulations," continued until abolished by the Treaty of Lausanne in 1923. A special section of Constantinople (now Istanbul) was assigned to these foreigners, and Galata Hill overlooking the Bosphorus is still the center of foreign activities, with hotels, banks, Y. W. C. A., Y. M. C. A. all active and flourishing.

We made a special inquiry about the so-called cruelties of the Turk, which apparently had been emphasized during the last war and in connection with raising funds for relief. We found no prejudice, bitterness, or ill feeling anytime,

anywhere against the Turks—either at home or in neighboring countries. Everywhere they were spoken of as peaceful, law-abiding people, excellent agriculturists and desirable citizens. So far as we could learn, most of the atrocity stories are the usual fabricated tales woven out of war-time fever. Others obviously originated as Christian Church propaganda against a country with a different religion. In decided contrast we heard the Armenians and Greeks universally described as shrewd business people, sharp in bargaining, keen and crafty to a questionable degree, and difficult for the Turks to live with.

To go into all the intricacies of national and denominational jealousies and the unscrupulousness of the Great Powers and their efforts to dismember Turkey and thus weaken the Mohammedan rule of the East, and especially in India, is too long a story to tell here. Unfortunately, our history books touch Turkish history very lightly. We found to be very helpful, a book printed in England, written by a Polish lawyer teaching at University of London, "The Angora Reform," by Count Leon Ostrog.

In regard to the burning of Smyrna in 1922, the city was on fire when the Turkish troops entered. The Greek population which had swarmed into Asia Minor after the world war, fled back to Greece with the defeated Greek army. It is questionable also whether the great loss of life of both Armenians and Greeks did not follow from privation of war, starvation, and flight rather than from actual massacre.

Anyhow, at the final treaty of peace, the proposal of exchange of populations came from Venizelos, Prime Minister of Greece, who said he thought that was the only way of bringing complete tranquility. One and a half million Greeks returned to their home land and 800,000 Turks who had lived for years in territory that was now Greece went to live in Asia Minor. From the human standpoint, this uprooting was tragedy. Economically it was disastrous, and Greece especially is still suffering from the shock, but politically it has meant peace to both countries. At the special request of Turkey, exception was made of

80,000 Greek merchants in Istanbul who were sorely needed to continue business and banking there, and a similar number of Turks stayed in Macedonia. We saw and heard a great deal of this exchange of populations. Ten years after, there are still thousands of families living in temporary homes and not yet completely adapted to their new environment. The Armenians were such a difficult group to handle and so utterly unadaptable to live with that the Turks finally asked Russia to give them shelter and now the Armenian Republic is part of the U. S. S. R.

As for my personal views—Turkey is fascinating and the people are charming. There is romance everywhere but the people want to be modern, progressive and worldly. The Young Turk movement, which became active in 1908, spread to the farthest corner of the country, bringing a sweeping desire for change in social customs. Since 1926, the country has had a new Civil Code taken almost bodily from Switzerland. The fez for men and the veil for women were abolished by edict. The Latin alphabet was made legal in place of old Arabic letters. In the old Sultan's palaces and in museums, the past is carefully preserved for all to see and remember. But everywhere else, in home, markets, schools, only the modern is wanted. There are no historic costumes on the streets such as we saw in Athens. No attempt is made to maintain or save any of the old Turkish architectural features in building or remodeling. "We are too recently removed from the past," they say, "to want anything except a western civilization."

Education is compulsory. Women vote in municipal elections and are expected to have the national electoral vote shortly. We met women judges, lawyers, doctors, chemists.

The new Turkish government is appreciative of the historic value of the art treasures in old Christian churches and is taking great care to restore them to their original condition. In St. Sophia, a French expert is engaged in uncovering and repairing the famous mosaics, which have been hidden under layers of calimine since the conquest in 1453. The

Islam faith forbids any pictures of people or living creatures so a sheet of paper is discreetly fastened over any object that might offend a devout Moslem.

The Turks are much interested in the peace movement and asked us to help them start some local groups. The official government views were given us by the Prime Minister, Ishmet Pasha. "We

are satisfied with our boundaries, and at peace with our neighbors. We have no quarrels with anyone. We are interested in a Balkan federation as we think it will end economic and political conflict. We do not want any more wars."

Schools and school leaders in Turkey are eager for contacts with the United States and will be grateful for pictures,

lantern slides, or books showing life in this country. Kazim Nami Bey, Robert College, Bebek, Istanbul, Turkey, may be addressed by any who have such articles available or wish to start student correspondence.

Those interested in more details are urged to read "The Struggle for Power in Moslem Asia," by E. Alexander Powell, published by Century Co., 1923.

CONSCIENTIOUS AFFIRMERS AND WAR

BY LOWELL H. COATE, in *The Industrial Democrat*

IN a recent dissenting opinion, the Chief Justice of the United States Supreme Court of Justice said: "In the forum of conscience, duty to a moral power higher than the State has always been maintained. The reservation of that supreme obligation, as a matter of principle would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

Mr. Hughes also said on another occasion in referring to the Kellogg Pact: "We have entered into a pact renouncing war. After making all allowances for the accompanying interpretations, there is no escaping the fact that we have exchanged our pledges to seek the solution of all controversies exclusively by pacific means. Having made this pledge, the obvious course is to act as if we meant it. What we need is a state of mind to match this anti-war treaty."

A few years ago Bishop Francis McConnell said to a group of ministers: "I am not a conscientious objector; but I believe that when war is finally put away it will be the conscientious objectors who do it,—people enough in earnest about the matter to say, 'We will stand up and be shot rather than go to war for any purpose whatever.' The men that are going to put war out of existence are the ones who say, 'We will not go under any circumstances—offensive, defensive or any other kind, I am not going to do it.' This is the type of men that are going to put war out of the way."

The word conscientious objector to most people connotes extreme individualism and negation. It therefore fails to designate the communal service which the conscientious objector to war is rendering. But as things stand today he is really the exponent of a world-wide universal cause, a prophetic affirmer of the coming community of mankind. We should call him a conscientious affirmer.

There are certain indispensable affirmations which those who refuse war service are making in the world of our time. They are, first of all, pioneers of prog-

ress. Nearly all progress in human history has come about because some individual or groups saw further or grasped more of the truth than the majority who acted from habit, tradition or convenience. It is to these pioneers in spirit and action that we owe all liberty. Men were denounced for disbelieving in the feudal system and the divine right of kings in practically the same way as those who conscientiously oppose war in this generation. Slavery was upheld as divine, as instinctive, inevitable and eternal, and all sorts of devices were used to humanize it or mitigate its burdens and its consequences. Yet it was the expanding horizon of prophetic spirits driven by a sense of conscience and loyalty beyond the immediate and accepted standards and laws, which finally made the institution of slavery untenable. Without freedom of conscience and loyalty to interests that transcend any existing political state, there would be no hope of growth in those ethical ideals which are needed to temper a culture which constantly grows more complex and a civilization which is in constant danger of being insensitive to right and justice because its power to harm or destroy outreaches its capacity to recognize and feel the injustice it may do.

In the second place, the war-resister is a social liberator because he fights against oppression by the war-making state. He holds that the political state was made by man, and not man for the political state. In the words of our Declaration of Independence, "Governments are instituted among men, deriving their just power from the consent of the governed." The conscientious affirmer loyally serves the just purpose of the government in days of peace and he wishes even more in war time to be loyal to the country of his adoption or birth. But if in that country a radical transformation suddenly occurs so that with the outbreak of war the government enters into a new business and requires as the former chairman of the War Industries Board insists, that "the entire population must suddenly cease to be a congeries of individuals each following

a self-appointed task, and become a vast unitary mechanism, composed, in our case, of some hundred and twenty-five million co-related parts all working to the end of directing all our material resources to the single purpose of victory"—if such an overnight transformation of our government occurs, it may happen to the conscientious individual that he cannot go along in this new business of the state engaged in war, without violating his deepest loyalty to humanity or Christ or God or truth or whatever is the supreme loyalty of his being.

POLICY TO PROMOTE PEACE

To continue to co-operate with the League of Nations in efforts for peaceful settlement of the dispute, to seek a mutually satisfactory solution, and not merely the success of either party to the problem; to avoid acts or expressions such as the advocacy of a voluntary boycott, calculated to rouse bad feeling without making an effective contribution to the settlement, and above all to avoid military demonstrations which would conceal the failure of the effort of the Japanese military to advance the economic interests of the nation by military means, would seem the outlines of policy which citizens concerned to promote peace would wish the United States to adopt. Individuals can aid in this policy by constantly supporting, at every opportunity, the modern methods of the League of Nations in seeking a mutually satisfactory solution of controversies, by seeking to understand the points of view of both sides and then developing a public opinion favorable to a mutually satisfactory settlement, and by opposing resort to military violence in behalf of national policy.

Given such a policy of patience and understanding, it is entirely within the range of possibility that the controversy between China and Japan may prove, in the long run, not the blow which it seems to peace and disarmament, but a striking demonstration of the futility of military measures and the effectiveness of a pacifist policy in dealing with them.

HEROES FOR PEACE IN SWITZERLAND

BY GILBERT MACMASTER

I joined a small local Peace Society last year in Basle. It is called *Verein fur Friedens-Arbeit*—Society or Association for Peace Work. The name appealed to me. It was in keeping with the English translation of the Beatitudes with which we are familiar, rather than with the Lutheran. The Society was started two years ago and has now about three hundred members. The minimum annual dues are two Swiss francs. The membership is quite largely made up of young Socialists. The leader is a Lutheran preacher in one of the Basle churches, a Religious Socialist and the co-worker of Prof. Leonhard Ragaz of Zurich. A number of public meetings are held each year and the attendance is big. The chairman gives a statement of the aims of the Society and those present who are not members, are asked to join it. Lists are circulated for this purpose. Opportunity for discussion is always given at these meetings. Social meetings are held for the members and there is a very fine spirit in them. Most of the associates of Pierre Ceresole in his Service Civil movement who live in Basle, and there is a strong group here, are members.

Another great source of strength for this small Society is the membership and the example of three younger men who live here and who have not seen their way to serve in the Swiss army, and who have taken imprisonment and loss of the rights of citizenship and all that such things entail upon themselves. All three are ardent Christians. The one is a teacher in a deaf and dumb school. He has been at Woodbrooke. The second is a physician, now with his own practice, and the third one was a city guardian for the poor, until his sentence took away the right to fill public office for him.

The trials of the first two took place some time ago and their cases are settled. The trial of the third one, Alfred Bietenholz, took place this past winter and ended with a verdict of expulsion from the army, three weeks' imprisonment, and loss of all rights of citizenship for one year. Bietenholz's appeal was denied and the verdict stands, although he has not had to go to jail as yet. Such cases all come before the military courts.

Two things were out of the ordinary at this trial. The first was the attitude of the court and of the newspapers toward Bietenholz, the recognition of his sterling character and of the pureness of his motives; and, secondly, the extent of the verdict. There are a good many cases of refusal to do military service coming up now in Switzerland, as well as in other

countries where there is still the draft, and reasons are given for not reporting or for refusal to serve. Some of the reasons are not so important for the question of peace, or its furtherance, but the number of objectors on religious grounds is growing. One young man of this type in particular is now serving out a five months sentence in a Zurich prison.

In the case of this trial of Bietenholz, in contrast to the former ones, the strength of the position of the objector on religious, or grounds of conscience, gained recognition from the court, but the laws of the country do not recognize this and there was no alternative but to penalize him. His expulsion from the army was unquestionably within the competence of the court, as was the prison term, but in further penalizing him by depriving him of all rights of citizenship (his offence was only against one of these rights), even though for a limited period, a legal question has been raised. Switzerland is very aware of these rights. One can feel sure that this will be pursued and that it will eventually mean a revision and a curtailment of the powers of the military court in the country. How true it is that, "Mysterious forces are always at work on the side of the great historical minorities," and the conscientious objector is a member of such a minority.

INTERNATIONAL STUDENT CAMPS FOR GOODWILL

Last summer, The Friends Center in Berlin, through Doris Handley, the student worker, helped to start what may prove to be a peace move of very great importance. With the assistance of various English Friends and peace workers, it was arranged for about twenty German students to go to Peacehaven, in South England, and live for a few weeks with some English young people. In addition to this, they were entertained for a few days in London, received scores of visitors of every kind at the camp, gave concerts in near-by places, and took part in a program of friendliness and goodwill that sent the young Germans back to their homes with a very different idea

of English people and of the English idea of pacifism than they had had before.

Last summer was only the beginning. This summer, nearly all the peace organizations in England have joined together to continue the work on a much larger scale. Ten camps have now been organized where English, French, Belgians, and Germans will live together. A group of 60 Germans are going from Dresden, and 40 from Cologne. Brussels is sending 50 students, and others are going from other parts of Belgium.

Doris Handley herself has the responsibility for two camps in Reigate. One of these is to be a study-conference of 15 Germans, 12 English, 3 or 4 French and 2 Polish students, all selected for some special contribution which each can make, whether in social work, politics, or economics. During August they discussed whether there is not some definite way in which the youth of these countries can cooperate to strengthen public opinion on the need for a closer cooperation between the nations in really practical ways. Sports and social activities relieved the hard work of the month.

The second Reigate group will be much less serious in its purpose. Twenty German students and fifteen English will be there for ten days, in a common camp life, with excursions, concerts, parties, sports, etc. Two weeks more will be spent in Brighton and in London.

So great is the eagerness in both England and Germany to advance understanding by means of such camps and parties, that it is possible that Doris Handley may arrange for still a third camp at Norwich, where a school building, with lovely grounds, tennis courts, etc., has been lent for the purpose.

There will be, of course, various camps and other plans for bringing students of several nations together, in Germany. Doris Handley helped to arrange a camp for English and German students at one of the Youth Hostels in Jena, for August. And the World Union for work for Friendship through the Churches has arranged seven English-German wandering tours in Germany, five in England, and a German-Polish one in Poland.

The value of these periods of living together can hardly be overestimated. Nothing but the knowledge of this would help the organizers through all the long and tedious details of planning, selecting, and corresponding between two or three countries. There are many hindrances, too, of which we can have no conception.

Our daily papers tell us of international disputes and saber-rattling; but education for peace goes on, and the Youth Peace Crusaders, moving across France and Germany, attract thousands of enthusiastic people, old and young, to their meetings. The message of simple friendship will always find hearers.

The Messenger of Peace

Published by the Peace Association of Friends in America

Editors

Wilbur K. Thomas Paul H. Douglas
Frederick J. Libby Walter C. Woodward

Contributing Editors

Marjorie Hill Allee Bertram Pickard
Anna L. Curtis Alexander C. Purdy
Paul Jones E. Merrill Root
Thomas R. Kelly Elbert Russell
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Subscriptions

Fifty Cents Per Annum, Postage Free

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

CHILDREN IN THE COAL CAMPS

During the past winter the American Friends Service Committee of Philadelphia has fed a maximum of 39,800 children in bituminous coal camps in the states of West Virginia, Kentucky, Tennessee, Illinois, Maryland and Western Pennsylvania one nourishing meal a day throughout the school session. Following the close of schools, a daily milk ration was continued to about 10,000 children. This service is now being discontinued because of lack of funds. The tragic scarcity of food continues, however, and is taking its toll in terms of

"Through the pressure of details, I failed to get the powdered milk to a home where we have been feeding the baby its only food. They had nothing except what the neighbors could bring. The baby fell ill and now they do not know whether it will get well. You may imagine my regret."

Play in these camps is either of a conspicuously docile nature, or does not exist. Listlessness and general lethargy prevail. There is not sufficient vigor to cause much disturbance.

The coal production curve continues to decline. Company aid, given in the



underweight, underheight, flux, and other inevitable accompaniments of undernourishment.

Before me is the report of a study of 121 children who were fed up to the close of school and showed a net average increase in weight over a five months period of nine per cent. After the close of school only children under twelve years of age were fed a milk ration. This resulted in a decline over a two months period of one and three-tenths per cent in weight while those who received the milk ration just about maintained their standard. However, the prevalence of flux and other digestive complaints indicates that the toll of life from lack of food is tragically high. At present the gardens are giving some assistance; but outside of that, large numbers of families are living on a paste made from Red Cross flour mixed with water.

Our worker in a Pennsylvania camp writes that after the closing up of milk distribution, a group of mothers came to him to seek his assistance in securing county aid. "Our children," they said, "have cried themselves to sleep two nights in succession because they have had not food." Another worker reports,

form of advances of credit at company stores, though continued by more able companies, is being reduced or discontinued by others because of financial inability. County and other local funds are largely exhausted. As is usually the case in such a crisis, the children suffer first. If a major tragedy is averted to a generation of children, state

and federal funds will be required promptly. Almost as keenly felt as the need for food, is the need for wise and sympathetic leadership in the handling of the health, mental and body needs of these children.

Following are some little stories of every day incidents that portray more poignantly than figures ever can, the effect of desperation born of the fear of starvation, on the lives of those suffering thousands:

"Further up the hollow I visited a little woman who has Trachoma and lives in a little old log cabin with her husband and four children. They have one bed of which the head and foot lean perilously toward each other as if it would like to fold up. They take the mattress off this and put it on the floor for the children at night while the father and mother lie on the springs, such as they are! They have practically no clothing or bedding and the cabin is full of chinks through which you can see out into the countryside! It looks as if the oldest boy also had Trachoma. There is a clinic being held in W. now every week for the Trachoma patients who can get in for it. Somehow this woman should come in, but she has no way. There are several others with this disease up this hollow, so it looks as if we ought to get them down to attend this clinic. At every house I was stopped and was asked to go in, and everybody was busy, contrary to the opinion of the people who look down on this group of miners and small farmers."

"At one house was a young woman with two babies who was not yet twenty; she had used all the cans she possessed and had 44 jars of varying fruits and vegetables. She is not going to be able to can any more, as she cannot afford to buy any more jars. They were all stringing beans and there were whole groups of women on porches working for one



Two Home Service workers in the Coal Areas Relief with the faculty of one of the colored schools benefiting from the Service Committee's child-feeding.



another, which they have been doing right along. Between forty and sixty seem to be the average number of jars these people have. The thought of the need of the children and the lack of any definite knowledge that they will be taken care of makes us at times very weary in spirit. Arthur Gamble was back from one of his trips last week with an account of the condition of a camp very seriously on his mind. He has been trying to work out a plan whereby he can give milk until some aid can be procured in some other way. He believes that many of the people in this camp are very close to starvation."

"I am more and more convinced that work relief is essential to avoid suffering and trouble. The regular beggars camp on the steps of relief organizations, and by their insistence get help first, while respectable families starve. Also, men with pride, when they request help and are reminded at the Red Cross that they should be out finding work, when there is no work, will eventually quit looking for charity and go out and *take* what their starving families need. Work relief would give first preference to men who want work, because such men would be the ones to ask for it. Beggarism would not have such easy going; and good men could keep their self-respect."

"It does seem a shame that this wonderful stock, of which any country might be proud, should be becoming stunted in growth, both mentally and physically. They are blue-eyed, fair haired children that could be a wonderful asset to any country if they were given the chance every child should have, and not only one or two out of every camp, but *every* one. I am the only one of them as a rule that can spell their names correctly for them, names from the very best of British stock. It is not enough for the

farming population to raise a little corn, potatoes and beans, this does not make a proper diet for their children. We think that all kinds of things could be grown down here if the people were taught more about these things. All kinds of small fruits, especially strawberries and more green stuff could be grown with a little care and education."

A WONDERFUL YEAR AT RAM ALLAH

Esther P. Strong, who has been teaching music in our Girls School at Ram Allah, Palestine, for the past year, is leaving to take up a similar position at Cairo, Egypt. From time to time she has sent back interesting accounts of her experience there. The following is a part of a recent letter which she has sent that will interest Friends.

"Is it really true that this short wonderful year at Ram Allah is almost over and that I am about to embark on another adventurous year at Cairo, Egypt, in a similar work? Well, all good things must come to an end, but this is not actually the end, rather the beginning, for I am to continue in the same type of work as one of seven music teachers in the American Mission College.

"The opportunities for travel, for education through actual experience, the work and privilege of serving, the human contacts, friendships, and the spiritual contacts, have made this year vastly worth while; in fact, the most important year in my whole life. Adjustments were difficult at times, but always enjoyable, never a burden.

"I shall never forget Easter morning, 1932, in the Garden Tomb at Jerusalem; nor the vacation days which followed during which I visited in several native homes at Nazareth, Cana of Galilee, and other places, and relived the stories of

Jesus' time by seeing the sacred spots.

"Happy, busy Parent's Day! When proud parents came from far and near to spend the day and to see their children perform. Each class in the school sang a song, from kindergarten up through secondary. The story of Jean Valjean was dramatized in Arabic, and then, out on the field, the little boys drilled and the girls did pretty folk dancing while others scurried to and fro selling American ice cream cones and peanut brittle candy. The Science and Art Departments gave an exhibition of their work in the dining room, transforming it into a combined museum and modern art gallery; while over at the Home Economics Cottage there was a fine display of the sewing and cooking variety.

"Inter-sports Day was at Jerusalem, when all the important schools in Palestine vied with each other for athletic honors. What a thrill to see our own Boys School come out with first place, winning three trophies!

"The first thing we knew Commencement time was here. Eight boys and five girls were graduated. The beautiful garden at the Boys School made a fitting amphitheatre, with a huge flat rock for stage and an upper balcony of the main building serving as choir loft. A selected chorus of students sang two songs, one in English and one in Arabic. The two graduating classes sang as a closing number that beautiful song by Mendelssohn, 'If with all your hearts ye truly seek me.' The American Consul presented the certificates.

"Then came reunion when old students returned for three gay days of renewing friendships and fun from school days. A constant whirl of socials, teas, parties, meetings, musicales, and what not.

"Now all are gone. Seven of us remain. It was very hard to say goodbye, especially to the four who are going back to America and whom we shall not see again for many a day—Margaret Grant, Annice Carter, Ruth Outland, and Raymond Maxwell. The Suttons have gone to England for the summer. I am staying on until the first of September when I shall go to Cairo to take up my new work. Meanwhile, I am giving piano lessons here, and studying Arabic which I find very interesting but difficult. We have a sing once a week for the village girls. I help out in Sunday meetings with the music. Tomorrow begins the Daily Vacation Bible School which will last four weeks. No one is idle. Mildred White keeps busy with a thousand and one odd things. She is a marvelous person.

"Everybody was delighted to have the Totahs return. The two children were not so well at first, due to some change,

(Continued on page 643)

Wilmington Yearly Meeting

BY HELEN CAREY

THE beautiful campus of Wilmington College was the meeting place for the forty-first annual session of the Wilmington Yearly Meeting of Friends, held August 15 to 21.

Whether in the silent meetings for worship or in the business sessions, a deep feeling of reverence and nearness to God was felt by all. The deep concern of those present was the great absence of spiritual life about us today. It is our problem to find the cause of this lack of interest in the church and to find a remedy if possible.

Dr. Walter L. Collins, new President of Wilmington College, in an address on Religious Education presented three aims: (1) to develop the religious nature of man; (2) to transmit to our children our religious inheritance; (3) to help adjust all races to a divine environment.

Errol T. Elliott spoke on the faith that enables one to accomplish any task, and of the need of a spiritual force which will prepare the way for a new world that is the dream of God.

Walter C. Woodward, Editor of THE AMERICAN FRIEND, gave an interesting address on World Peace. Although there is much to discourage those working for peace, particularly in the partial failure of the Disarmament Conference, there are also very encouraging aspects. Our task as Friends is to continue in the forefront of the peace movement, living in a spirit that removes the cause of war and giving our energy to the practical machinery of peace programs such as the League of Nations and the World Court. We need to have a courageous devotion to our principles as Friends.

The Yearly Meeting was very glad to have two representatives of the American Friends Service Committee present—Elizabeth Marsh and Orville Dennis. The former told of the relief centers established by the Service Committee in the coal regions of West Virginia and Kentucky, undertaken at the request of President Hoover. Orville Dennis, a young Friend attending Hartford Theological Seminary, told of his experiences working for the Service Committee the last two summers. He pictured very vividly the conditions under which people were existing in the mining sections and asked for the help of the Friends in this work of rehabilitation.

On Wednesday evening, Dr. E. H. Cosner, of Dayton, Ohio, treasurer of the Montgomery County Dry Federation, gave an unusual and interesting address on prohibition. Some argue that taxes would be reduced with the return of the

saloon, but what thinking person would seriously consider its return, even with the possibility of tax reduction. Too many men, he declared, would have to get drunk to affect taxes to any considerable extent. There are laws against stealing, murder and traffic violations, but these laws are broken every day to a greater degree than the Prohibition law. What we should do, he said, is to stop defending prohibition and instead talk against the liquor traffic.

The Missions Committee had charge of the meeting Thursday afternoon. Errol Elliott gave a brief review of the Friends work in such centers as Jamaica, Africa, Mexico and Tennessee. He gave an account of the schools that are being established, of the projects being tried and the trades being taught the children. Missionary work is an opportunity for real human service and should have the cooperation and loyalty of every Friends meeting.

That evening Herschel Folger had arranged for three talks on various subjects. Margaret Leasure spoke on the topic, "The Living Christ and Youth," Otis Pramer on "The Living Christ and the Individual," and Betty Linton talked informally on "Russia."

"Is Christ vital to the Youth of today?" Miss Leasure said she felt that the increasing number of young people who are giving their services to settlement work and who are so deeply interested in international problems are showing that Christ is a vital part of their lives. Otis Pramer followed, saying that Christ requires something of us as individuals. Christ was never too busy to stop and help the blind, crippled or sick. He commanded that we, too, in the midst of a rushing world, take time to do as Christ did.

Betty Linton has just returned from five weeks spent in Russia in company with a group of professors and students of Columbia University. "Whether for good or evil, Russia matters profoundly," said Sherwood Eddy, and she proceeded to show why Russia's daring experiment does matter. While there are some things to be said against the Russian experiment, there is a devotion and consecration to their ideals that leaves one with the feeling that Russia does indeed matter profoundly.

Friday afternoon was devoted to education with the Wilmington College Summer Commencement as the principal event of the day. Dr. W. R. McChesney, President of Cedarville College, gave the Commencement address. The world has failed to meet the problems of today be-

cause the people have not had the right vision; they have not gone to God and asked for wisdom, he said.

That evening the Young Friends held a picnic on the campus which was unusually well attended. The Young Friends had charge of the evening meeting. Margaret Leasure, as chairman, presided and introduced Leslie Shaffer, Pastor of the First Friends Church of Cincinnati, who gave the address. Paul admonished Timothy to guard and pass on to others the teaching of Christ as he had taught him. There is the same challenge to the youth of today, he said, and it is their duty to safeguard the precious gifts of religious faith, personalities and the social life and to pass them on to others. Fred McMillan and J. Edward Ransome, both serving in Tennessee, gave interesting accounts of their work there.

Wendell G. Farr, of Wilmington College, gave a historical and inspirational address, taking as his subject, "John Henry Douglas." Since it is the one hundredth anniversary of the latter's birth, Wendell Farr thought it fitting that Friends hold a memorial service for him. John Henry Douglas was a Friends Pastor and spent much of his life in this section of the country. His was a life of sacrifice and devotion to the task of bringing people to Christ.

Edwin Sanders gave a splendid report of the Young Friends General Conference held at Nebraska Central College at Central City, Nebraska. He spoke of the outstanding leadership, of the classes, and the problems discussed there; of the recreational activities enjoyed and of the morning and evening worship period which added so much to the spirit of the Conference. The young Friends left, he felt, with a deeper sense of their responsibilities concerning present day problems and with a closer feeling of fellowship with God and each other.

Richard R. Newby, Superintendent of Western Yearly Meeting, had charge of the Sunday morning meeting for worship. Charles E. Hiatt, Superintendent of Indiana Yearly Meeting, brought the message at both the afternoon and evening meetings. Orville Dennis spoke again to the Young Friends Group.

The Junior Yearly Meeting has been held each day of Yearly Meeting under the superintendency of Ethel Wall and Bessie Bogan. They report some splendid sessions, both business and worship. The average attendance was well over one hundred. They had as their study theme, "What it means to be a Christian." An orchestra was organized and functioned under the leadership of Harriett Hunter. Some time was given to handcraft, games, and dramatization.

The Young Friends held a forum each afternoon with such leaders as Wil-

his Hall, of Wilmington College, Ethel Linton, Miles Peelle, and Myrtle Wright of England.

All too swiftly did the days of Yearly Meeting pass, but surely inspiration of these days of fellowship and earnest seeking will be with us all for long to come.

TWIN ROCKS CONFERENCE IN OREGON

Driving south on the U. S. Highway No. 101, about two-thirds of the way from Seaside, Oregon, famous as the farthest point west reached by the Lewis and Clark Expedition, to Tillamook, well known for its "Cheese, Trees and Ocean Breeze," one sees a little way out in the ocean two gigantic, towering rocks like two immense hay stacks close together. These are the Twin Rocks and they give their name to the village nearby. At the south edge of this village and on the highway are the conference grounds of the C. E. Union of Oregon Yearly Meeting, where the fifteenth annual conference was held August 2 to 7.

It was a favored occasion; bright, warm sunshine tempered by refreshing ocean breezes created an atmosphere in which it was easy to forget one's surroundings and give one's self over entirely to the work of the conference.

The day began with a prayer meeting at 6:30 on the beach. After breakfast we had family worship in the dining hall, followed by a gathering of the instructors and leaders of the conference for prayer in behalf of the work of the day. This spirit of prayer and devotion pervaded the activities of the conference.

The classes began at 8:40 with a consideration of Our Task at Home and Abroad led by Chester Hadley, Y. M. Superintendent. He began with a study of our task, then our workers at home and the challenge of our field. He rejoiced in a consecrated group of young ministers anxious for a chance to preach the Gospel with a reckless disregard of the question of support; and needy fields awaiting us. The foreign field and the marvelous things there accomplished in the face of many difficulties and in spite of the depression, were also presented.

During the second and third periods, there were three classes at the same time. Calvin R. Choate taught the Second Coming of Christ using two charts; one showing the different dispensations of the world's history, the other the history of the church age.

Levi T. Pennington in his usual interesting way discussed the Christian's Place in World Affairs. Race Relations, Prohibition and Peace were the problems studied. In the absence of President Pennington one morning, Floyd Perisho led the discussion of Race Relations in

a very helpful manner. Needless to say Friendly ideals were firmly upheld.

Edward Mott gave very helpful lessons on the enigmatic subject: From C's to A's in Character Development. We have a merely average C grade character when with God's help we can make an A in character development? Perfection is our aim!

During the next period Gervas Carey in a definite, lucid style taught a class in Studies in Quakerism, considering its growth, the periods of decline and revival and the future of Quakerism. These studies were instructive and inspiring.

Frederick J. Cope brought many helpful lessons to our minds as he considered Spiritual Lessons from Experiences of the Children of Israel, studying their history from Egypt to Canaan.

Helen and Laura Cammack conducted a class for Intermediates in Old Testament Studies, stressing especially the spiritual significance of the Tabernacle, having a model before the class.

The next period all met together for an inspirational address by Merrill M. Coffin and these were truly times of inspiration for all as we listened and worshipped together.

Wm. J. Murphy conducted a chorus class the last period before noon each day and the concert of sacred music given Sunday afternoon composed of selections so fittingly chosen and so well rendered that they brought blessings to the listeners, revealed both his success as a leader and the musical talents of the singers.

Mary Sue Binford had a chorus class for Juniors, the success of which was also manifested by some numbers which were sung by members of the class.

Mildred Raymond had charge of a children's hour each day. Twenty-six were enrolled and the average attendance was twenty-five. What more is needed as an evidence of the interest the children took in this work?

The afternoons were given over to recreations led by Milo Ross and Helen Cammack. A unique scheme of five wagon trains coming west from St. Joe, Missouri to Oregon in the pioneering

days, was well worked out. Each team bore the name of one of our Quarterly Meetings. Their progress was measured by their success in athletic events and their class attendance. Portland traveled the farthest, more than 2000 miles, and so established the four new meetings which they set out to establish.

Merrill M. Coffin was the evangelist and preached at the evening meetings. The Holy Spirit was present to bless the word spoken and to bring conviction to those in need. Many bowed at the altar and found pardon and peace in Christ.

At the close of the concert, Sunday afternoon, a service in appreciation of Helen and Laura Cammack was held. The former has been a member of the Executive Committee of the Y. M. C. E. Union for ten years, the latter for a less time. Both are responding to the call of the Mission field this fall and will soon be leaving: Helen to our own field in Bolivia to help the Templins, and Laura to China to work in the National Holiness Association Mission. They were presented with heavy black wool sweaters with a C. E. monogram as an evidence of the appreciation of the young people of the Yearly Meeting.

This fifteenth annual conference seemed to many the "best yet" and our hearts were overflowing with praise to our Savior as the conference closed Sunday night with victory for Christ. The report of the Registrar showed 260 registered delegates, and 2815 meals were served in the dining room in one week. Two fraternal delegates were present from Quaker Cove Conference in Washington. Our own delegates were from Washington, Idaho and Oregon. Several had attended the Idaho Conference at Payette Lakes, Idaho.

Belief of the Bible as the revealed will and testament of God and in Jesus Christ as his divine Son and our Savior were the "Twin Rocks" of the Twin Rocks Conference.

CHAS. C. HAWORTH.

Salem, Oregon.

It is sad when we possess the ideas but no longer retain the valor of our ancestors.

George School

Twenty-five Miles Northeast
of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting
of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE "REVELATION" CRUISE

Editor, THE AMERICAN FRIEND:

"What's this 'Revolution Craze' I heard about?" asked some one, meaning the Cruise promoted by *Revelation*, the new Christian Magazine of Philadelphia, whose circulation jumped in its first year from about five to twenty thousand. This Cruise to Bermuda and Nova Scotia is now a matter of history, (July, 1932) and though some of the crew thought the more than 550 Christians on board were "crazy," others experienced a revolutionary change in their lives. Three of us were Friends from Philadelphia.

This Cruise was unique for it was a Bible Conference promoted by the American Bible Conference Association of 600 Drexel Building, Philadelphia, Pa. The purpose of it was to give a vacation trip on the sea and a visit to two foreign ports of unusual interest, and at the same time present a consecutive series of Bible Lectures on the theme "Christ Exalted." There were three sections to the Conference, one on each leg of the ocean journey. First "Christ Exalted in His Past Work" gave the message of Redemption as accomplished and "finished" by Christ on the Cross. Such outstanding and spiritual Bible teachers as Harry Ironside of Chicago, Will H. Houghton of New York, Reginald Wallis of Dublin, Ireland (Y. M. C. A.), Roy T. Brumbaugh of Tacoma, Washington, and Donald G. Barnhouse and William Allen Dean of Philadelphia expounded "in all the Scriptures the things concerning" Christ Jesus.

The second section was on the theme, "Christ Exalted, in His Present Work," the work of the Holy Spirit revealing to the believer the things of Christ now in the heavenlies interceding in our behalf and giving us comfort in trial, wisdom and guidance for daily duties and victory over temptations.

Returning from Halifax, the theme was "Christ Exalted in His Future Work"—concerning the promises of the Scriptures that he "shall appear a second time" to rule on the throne of his father David and bring justice and righteousness and peace to this troubled world.

It was unique and remarkable how the teachers took their messages from different books of the Bible such as Joshua, Hebrews and Revelation, God's plans in Redemption, in its past, present and future phases, were shown in type, history

and prophecy, thus revealing the marvelous unity of the Bible.

After sight-seeing about Halifax the Cruise Party met at 3 p. m. at the dock and a meeting was held with a large group, probably another five hundred Christians of Nova Scotia. Many had driven in from remote sections of the Province, and one lady of 75 years had motored over 100 miles to join this happy fellowship of believers. The fact that Presbyterians, Methodists, Baptists, Lutherans, Episcopalians, Brethren, Quakers and Mennonites from the States could have such happy fellowship in the unity of the Spirit, on ship board and then on this great steamship dock with a similar group of Scotch, Irish and English Canadians demonstrated, as Mr. Barnhouse well said, "the communion of the saints." Such singing about God's Grace—"greater than all our sins," and "It is well with my soul,"—did not fail to touch many hearts. Dr. Ironside gave an eloquent Gospel message.

The crew had been rather cold and reserved toward us, and showed little sympathy with the Hallelujah atmosphere of our Cruise, and the joyous singing of Gospel Hymns. But after the meeting on the deck, the attitude seemed quite different. Two meetings were held for the crew and a goodly number were definitely converted to Christ, and a Jewish young man who worked with the loud speaker service was also converted. The Gift Shop lady said she'd had a wonderful week, a good day of rest on Sunday, and no need to watch her goods as usual to see that they were not stolen.

Altogether the testimony of this Cruise to the "exalted Christ" brought blessing to all on board and is likely to reach hundreds more as the ever-widening circle of its influence radiates to the ends of the earth.

WM. H. RICHIE.

Philadelphia, Pa.

THE ALBINO AND THE PACIFIST

Editor, THE AMERICAN FRIEND:

A Negro under bond, having been indicted for a minor offense, called upon his attorney to learn how his case was progressing. The attorney informed him that he was very sorry to say that matters looked very dark. The Negro replied, "When the case comes to trial, I will prove an albino."

The albino is without classification, no race claims him. Socially, he is non-existent—an alibi in the social order. A community of albinos could form a social

order. As a society they would be permitted to establish their own standard in various lines of activities provided, however, they did not antagonize the material interests of their environment. The albinos would not be recognized as having any inherent rights within themselves as citizens, but would be accorded concessions that might be arbitrarily withheld from them at any time. In time of war, the albinos would be expected to carry arms and defend the social order of his environment in which he is not a factor. His classification in the army would be on a par with the mule and he would share with the mules in receiving plaudits given conquerors.

The "pacifist" has been an albino in Christendom for five hundred years. He has been without classification or fellowship with those who recognize with him, the one Exemplar. The Moravians were the first pioneers as pacifists. None have manifested so great a missionary zeal. For sixty-six years there was no visible evidence of their existence during the Thirty Years' War and immediately following. Yet the fire upon the altar of self-sacrifice was kept burning. Phoenix-like, they arose with great spiritual vigor. Their history deserves a careful study and a prayerful consideration.

A century later, came the Mennonites. Let the study of these be based upon the realization, that individually and collectively, through their veins flow the blood of martyrs. Their martyrdom was not in vain. The mother of William Penn financed the first Mennonite colony in America, at Germantown, Pennsylvania, in 1683. Daniel Francis Pastorius, leader among them, wrote treatises on scientific subjects in seven languages. He presented a petition to the Quakers in 1688 asking that they free their slaves.

For five centuries the albinos of Christendom have been pioneers, semi-nomads through force of circumstances, blazing a pathway to a higher civilization. They have never championed a losing cause. Their share in the material wealth they have created has been less than that acquired by those who have been "camp followers" in all that the term implies.

The term "pacifist" is a by-word, a reproach, a flat tire in the consciousness of the mass mind that has made no progress since it jeered and scoffed Noah before the rain began to fall.

The foregoing is but a prelude. Is there sufficient dynamic force in that which prompts us to resist the spirit of coercion, that will enable us to do constructive work greatly needed? Shall we continue to assault the walls of Jericho when there are no longer any walls? "He who possesses the light of a nation may commit the sin of a nation."

CHARLES E. LUKENS.

Marion, Ohio.

QUAKERDOM • AT • LARGE

Leonhard Friederich, who with his wife, Mary Friederich, has been the mainstay of the Nuremberg Meeting, has recently lost his position, and is now numbered among the millions of unemployed in Germany.

* * * *

Henry J. Cadbury and daughter, Elizabeth, of Haverford, Pennsylvania, attended the recent sessions of the German Yearly Meeting at Bad Pyrmont. As already announced, Raymond Wilson and his bride, Miriam Davidson Wilson, who are to study at Geneva for several months, were also in attendance.

* * * *

The September number of *Friends Oriental News*, published by the Missionary Board of Ohio Yearly Meeting in the interests of American Friends missions in Asia, is a memorial number in recognition of the life and service of Carson W. Cox, who died on the Ohio Yearly Meeting field in China last May. He and his wife, Vercia Pitts Cox, following some years of pastoral work in their Yearly Meeting, went to China as missionaries in 1919. After spending two years in America in 1926-28, they returned to China in the summer of 1928 for a second term of service. As a missionary Carson Cox was as versatile and resourceful as he was devoted. He was nearly fifty-one years of age at the time of his death. Burial was made at Luho, China, in the Christian cemetery.

* * * *

In appreciation of the long and faithful service of Levi T. Pennington as President of Pacific College, and of the efficient cooperation of his wife, Rebecca Pennington, the Board of Trustees of the College at a recent session authorized the raising of a special endowment fund of \$100,000 to be known as the Pennington Foundation. The first \$50,000 of the fund is to be set aside to provide an annuity for the income of Levi and Rebecca Pennington, the proceeds to be a part of the President's salary. Furthermore, the income from this sum is to be paid to them or to the surviving one of them as long as either of them shall live, the principal sum then to become a part of the general endowment fund of the College. It was more than twenty-one years ago, following his graduation from Earlham College, when Levi Pennington entered upon the presidency of the Friends College at Newberg, Oregon. In all these years he has devoted himself untiringly, not only to building up the resources and strengthening the work of his own institution but has been prom-

inently identified with the cause of higher education in Oregon. His influence is widely pervasive through the Pacific Northwest, where he is well known as a leader in movements for civic betterment, of which he is an eloquent advocate. In point of service, Levi T. Pennington is the oldest Quaker college president in the United States, and, with the exception of President W. J. Kerr of Oregon State College, is the oldest college president in Oregon. His and Rebecca Pennington's friends and the friends of Pacific hope that the Pennington Foundation will promptly materialize, and that they may have many more years of fruitful service in their present capacity at Newberg.

NEWS OF OUR MEETINGS

On Sunday evening, July 24, a group of young people from the First Friends Church, Marion, Indiana, furnished the program for the Union Service held at the Jonesboro, Indiana, Friends Church. The program, composed of music, pantomime, and pageant, was presented in a very effective way. The central theme of the program was the Cross of Christ and the place it has in life. Preceding the program, the young people of the local church had as their guests the Marion group. A splendid time of fellowship was enjoyed by the senty young people present, after which lunch was served.

* * * *

Sunday evening, August 7, at a Union Service, Fairmount Quarterly Meeting held their Peace Contest in the Jonesboro Church with four contestants participating. . . . The Jonesboro Friends Bible School held their picnic at Matters Park, Marion, August 12. The picnic was the culmination of a four weeks' campaign for attendance, the high peak being reached August 7 with an attendance of 176.

* * * *

From the current weekly bulletin of the Muncie, Indiana, Meeting the following interesting items are gleaned: The average attendance at the weekly prayer meeting for the past year was fifty-four, while eighty-five were in attendance at the meeting preceding the publication of the bulletin. Net additions to the membership during the past year totaled fifty-four, the total membership at present being 962.

* * * *

Milan Monthly Meeting of Ohio Yearly Meeting, has extended to Paul B. and Mary R. Lindley a unanimous call to

serve them as pastors for an indefinite period of time. These Friends have served this Meeting as pastors for seven years, and will begin their eighth year September 1. Paul B. Lindley will do some evangelistic work in connection with his pastorate and any meeting desiring his help for some meetings, may write him at Huron, Ohio.

* * * *

Guy Harvey, pastor at Springdale and West Branch, Iowa, Meetings, gave his last sermon on Sunday evening, August 7, for he is moving from the community. Sunday, August 14, after Sunday school all went to West Branch for preaching and luncheon. A short program was given at two o'clock, and an appropriate gift presented to the pastor's family. All wish them Godspeed in their new field of labor. The choir entertained the young people of the church recently at the home of Mr. and Mrs. Fred Hinkhouse. A very good time was enjoyed, and an offering was taken for the purpose of sending some members to the Young Friends Conference at Oskaloosa, August 25 to 28. Professor Burrows of Penn College, who is attending summer school at Iowa State University, spoke to a very appreciative audience on August 21.

* * * *

Guy W. and Versa R. Harvey, who, after being graduated from Friends University in the class of 1930, have been pastors of Emporia, Kansas, Meeting for the past two years, have moved to North Branch, Kansas, where they are to be the teachers in Northbranch Academy and pastors of Northbranch Meeting for the coming year.

* * * *

L. Willard Reynolds, who has been pastor of the Lynnvile, Iowa, Meeting for six years is giving up his work there to become pastor of the Friends Meeting at West Branch. Throughout their period of service at Lynville, Willard Reynolds and wife proved untiring and effective workers. The latter has been particularly active in the Primary and Junior Departments of the Sunday school and has directed a number of religious dramas. Willard Reynolds has served the Jasper County Ministerial Association for two years as president. In June he attended the Institute on International Relations held at Northwestern University under the auspices of the American Friends Service Committee.

Changes in latitude and longitude do not alter the direction of the moral compass.—RUFUS M. JONES.

WILL SOMEBODY THINK IT THROUGH?

John and Martha Hadley, pastors at Honey Creek and Chester Meeting in Iowa, recently went with Edward and Lida Hiatt and their daughter Hilda, to visit relatives in New York, Bruce Hadley and wife. They separated later, the Hiatt's touring through Eastern Pennsylvania among relatives and on to Washington, D. C., taking in Gettysburg and numerous other historic spots. The Hadleys, meanwhile, spent the time in New Jersey with their daughter, Jeanette Hadley who is located at Madison, New Jersey, as Director of Religious Education in the Madison Larger Parish. We were much impressed with the rather recent developments in the Larger Parish idea, which combines six, eight, ten or a dozen churches in a district, in an organization and puts in a common worker in the field of Religious Education. The president of the Parish, with his Board or Council made up of representatives from the several congregations, decide upon the line of activities undertaken and select a worker technically trained to put them across. Week day Bible study in the public schools, with stories adapted to children, and recreational activities for youth—religiously centered and coordinated, sometimes music and dramatics among the separate groups, are stressed. Sometimes athletics or Boy Scout and Camp-fire Girls' work with woodcraft, and kindred activities are emphasized. Boys and girls camps centered upon a program of Religious Education constitute a common form of interplay.

Such a program might well engage the thoughts of Friends whose churches are often so located that a common center would strengthen and prolong their usefulness in their surrounding districts and tend to expansion by a new approach to childhood and youth. We have learned something of such possibilities through Vacation Bible Schools, which by the way, are put in operation in new centers through the Religious Education Director and outlying districts made tributary to those already functioning. If Friends have a message the world needs shall we be content with propagating its phases through present channels alone, or shall we be alert to grasp every tested form of service to unreached youth touching our borders? Our tomorrow will be tremendously altered by some such new daring and outreach.

These are days when Friends families are being trained for aggressive warfare in all fields and it is safe to say many more would choose religious service in its varied forms for a life work, if they were not aware that the church is producing more religious leaders than she has remunerative positions to offer.

TWO-MINUTE STORIES

As told by
CARL S. PATTON
to Boys and Girls who listened
and came back for more

Some one who heard some of these stories said this: "They have a delightful humor, a single and clear point in every case, and are told with a vividness and warmth of human sympathy that makes them very appealing." There are some fifty stories here, written by one who knows enough about boys and girls not to preach sermons to them, but to tell stories to them. This is a book of equal interest to pastors, children's workers, and parents.

Price \$1.25

Friends Book and Supply House
101 South Eighth Street
Richmond, Indiana

Those who do choose that line must often go into other churches to find a position, and there is a constant leakage from our membership of our best trained and efficient youth with their rich heritage of Quaker ideals.

The A. F. S. C. has opened up a field of service to the oppressed and suffering and given opportunity to many. Our Department of Religious Education would gladly place workers every year in its field if the church would get the vision and venture in the Larger Parish project and similar ministries which are successfully used by other bodies in the Lord's Vineyard. Will somebody think it through?

MARTHA HADLEY.
New Providence, Iowa.

DENVER NEWS NOTES

A Vacation Bible School was conducted in the North Denver Friends meeting-house, June 20 to July 1, 1932. Of the 72 boys and girls enrolled, 44 were from the Friends Bible school. Denominations of other children in attendance included Catholic, Methodist, Christian Science, Unitarian, and Baptist—14 children indicated no church affiliation.

The North Denver Meeting has had a number of outside speakers during the summer months. On June 12, Dr. E. Guy Cutshall, the retiring President of the Iliff School of Theology, brought a message of spiritual power during the morning meeting. On August 7, Lawrence Weston, who has been spending the summer in Denver, brought the message. On August 10, Robert and Margaret Simkin told of their work in China, at our mid-week meeting. They also spoke at the meeting of the Woman's Missionary So-

ciety the next day. Their presence and interesting talks were greatly appreciated.

Penn Quarterly Meeting was held in Denver on August 13. During the morning there was a stimulating discussion on "How can Friends meet conditions caused by economic depression?" At the evening session, under the direction of Isaac N. Stanley, Superintendent of Education, an address of inspiration and information was brought by Ernest A. Zelliott, of Denver University School of Commerce.

The young people's work has been very encouraging this summer. They are organized as the North Denver Young Friends, meeting on Sunday morning as the Pro-Christus Class, and on Sunday evening as the Christian Endeavor Society, but with only one set of officers. Several evening meetings have been held in the mountains, one 60 miles from Denver at a lumber camp, where a religious service for the men was held. Seven from Denver were privileged to attend the Young Friends Conference at Central City.

A WONDERFUL YEAR, ETC.

(Continued from page 638)

but they seem really none the worse for it.

"Katherine Haviland plans to return to resume the work which I have done in her year's absence. I want you to know that I have loved working for you and with you and deeply appreciate your kindnesses. The past year has been a blessing to me and I hope that I may have been of some worthwhile use to others and that my efforts may not have been entirely in vain."

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BIRTHS

COUNCILL—To J. Paul and Irva Winslow Councill, Franklin, Virginia, July 9, 1932, a son, Philip Andrews.

HOLLINGSWORTH—To Frank and Dora Hollingsworth of Chicago, Illinois, August 22, 1932, a daughter, Emily Jane. The parents are members of Indiana Avenue Meeting, Chicago.

MARRIAGES

COPE-FERGUSON—At the Friends Meetinghouse, Marshalltown, Iowa, August 16, 1932, Ardele May Ferguson, daughter of Jesse M. and Maude Ferguson, and Robert E. Cope, son of Howard W. and Edna E. Cope of Muncie, Indiana. Howard W. Cope and Rosa E. Harding, ministers. These young Friends have been appointed by the American Friends Board of Missions to serve the Seaside and Amity Hall Meetings in Jamaica. They expect to sail from New York on October 4.

HAWORTH-GREEN—At the home of the bride's parents in San Diego, California, August 16, 1932, Elizabeth Green, daughter of Mr. and Mrs. Frank T. Green, and Homer Donald Haworth. Rosa E. Virtue, minister. They will reside at Vermilion Grove, Illinois.

LINDLEY-HADLEY—At Danville, Virginia, August 20, 1932, Ruth Hadley, daughter of Jonathan W. and Flora Andrew Hadley, the former deceased, and Harlow Lindley, son of Gurney and Mary Perry Lindley. Both are members of South Fork Friends Meeting, Chatham County, North Carolina.

DEATHS

COX—At his home south of Jonesboro, Indiana, August, 16, 1932, James P. Cox, aged seventy-seven years. He was a member of the Jonesboro Friends Church—a faithful and loyal worker in the church, contributing both of his means and time to the cause so dear to his heart. He had been in poor health for some months. Surviving are the widow, Nancy Cox, two sons, Emory Cox of Knightstown and Webster Cox of Jonesboro, and eight grandchildren. Funeral services were held in the Jonesboro Friends Church with Clyde O. Watson in charge assisted by Ruth T. Carey; interment in Grant Memorial Park, Marion, Indiana.

NOTICE

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A CORRECTION

A letter from Estella C. Pitts of First Friends, Indianapolis, tells us the article printed in the issue of August 25 on the Bertha Ballard Home was not original with her. Her part was to compile and copy it. The article was written by Ella M. Barrett, for many years her co-worker, and was found in the safe of the Bertha Ballard Home. Ella Barrett was taken home about one year ago but "being dead, yet speaketh."

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

ATLANTIC CITY—Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N. J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.